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THE CANTICLES, OR Song of Solomon PARAPHRASED; AND Explained by divers others Texts of Scriptures, very useful.

By the Learned, Reverend, and Faithful Minister of Christ Mr. *Arthur Hildersham*, of *Ashby-Delazouch.*

As also the same, together with the two Songs of *Moses*, and the Song of *Deborah*, Collected into Meeter.

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READER.

THose Scriptures, 1 Cor. 14, 15. *I will sing with the Spirit, and I will sing with the understanding also.* Eph. 5. 18, 19. *Be filled with the Spirit, speaking to your selves in Psalms, and Hymns and Spiritual Songs, singing and making Melody in your hearts to the Lord.* Col. 3. 16. *Let the word of Christ dwell in you richly in all wisdom, teaching*

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ing and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with grace in your hearts to the Lord. James 5.13. *Is any merry, let him ſing Pſalms; do not only direct and teach us the true manner, and end of ſinging Pſalms, Hymns, and ſpiritual Songs; but do alſo, I think, prove the ſinging of them to be a duty; and warrant the collecting of them into ſuch Meeter and Tunes as is moſt ſuitable to us for that purpoſe. Thoſe which are here preſented upon this account, are the Song of* Moſes, Exod. 15. *The Song of* Moſes, Deut. 32. *The Song of* Deborah, *Judg.* 5. *And the Song of Songs which was* Solomons, *to which (becauſe*

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the Song of Solomon *is very mystical, and the Meeter here presented is not intended for a Paraphrase, but a Translation; and that it will be hard, at least for ordinary capacites, in singing, especially the Song of* Solomon, *to sing with understanding, without some plain exposition of it,) I have made bold to annex a Paraphrase, being one that was composed by that Reverend and Learned Minister of Christ,* Mr. Arthur Hildersham, *(as I had it transcribed out of his own, by a faithful hand) which is the rather to be recommended, because it is short, plain, exemplified with several quotations of Scripture and accommodated to the present*

sent Translation of the Bible.

This excellent Author left also a Paraphrase upon the whole Bible, out of which this was taken: if the publishing of this might provoke, or be an occasion of the publishing of the rest, I should be glad; however, I have communicated what I had, which hoping it may be much to thy satisfaction and advantage, I leave with thee, and rest.

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A PARAPHRASE UPON THE *Canticles*, or Song of *Solomon*,

Illustrated with several Cotations of very many other Scriptures very Useful, &c.

CHAP. I. & VER. I.

[*The Song*] So is this Book called, in respect both of the Matter of it (which is a declamation of the holy Espousals, and Sweet communion between Christ and his Church, and of the mutual love and affection they bear each to other) and the Poetical Manner of penning it. [*of Songs*] i.e. The most

sweet and excellent Song, as in the like phrase, *Canaan* is called a servant of servants, the vilest and baseſt, *Gen.* 9. 25.

Ver. 2. The Church, after the manner of *Lovers*, begins abruptly and passionately, [*Let him*] i. e. Let Christ my beloved [*Kiss me with the Kisses of his Mouth*] manifest and confirm to me his Love; To this end (among others) kisses were given, 1 *Cor.* 16. 20. [*For, thy*] She changeth the person after the pathetical and passionate manner of vehement lovers; [*Lovers*] so the *Heb.* readeth it, whereby she intimateth the abundance and intimateneſs of his love (*Ephes.* 3. 19.) for so in the *Heb.* phrase is the plural number used [*are better than Wine*] are more comfortable, and glad the heart more than Wine, which of all creatures is most effectual to make the heart merry, *Jud.* 9. 13.

Pſal.

Psal. 104. 15. *Jer.* 31. 5, 6.

Ver. 3. *Because of the savour of thy good Ointments*] Because of the Oyle of Gladness, that fulness of Grace, and of the Spirit, wherewith thou art anointed, *Psal.* 45. 7. which is the fountain from whence all Grace is derived to the Church, *Jo.* 1. 16. *Psal.* 133. 2. [*Thy Name*] thy holy Word and Gospel, whereby thou makest thy self known, *Psalm* 138. 2. *Mat* 19. 29. compared with *Mar.* 10. 29. *Act.* 9. 15. [*is as an Ointment poured forth*] i. e. as the sweet and pretious Ointments (which were much used in those Countries) did then cast forth their sweetest savour when they were poured out, (*Mat.* 14. 3. compared with *Jo.* 12. 3.) So the excellency that is in thee, being published by the Gospel, doth make thee most sweet and amiable, [*The Virgins*] such as keep themselves pure and

undefiled from Idolatry, and all wordly Pollutions [*love thee*].

Ver. 4. [*Draw me*] O pull me more and more out of the bondage of Satan, and of my own corruption, *Mat.* 6. 13. Give me both a will and a power to come unto thee *Jo.* 6. 44. *Phil.* 2. 13. [*Wee*] I and the children which thou haſt given me, then [*will run after thee*] will cheerfully and readily obey and follow thee, *Pſa.* 119. 32. *Mat.* 4. 20, 22. [*The King*] Jeſus Chriſt my Huſband who is alſo my Lord and King, *Pſal.* 45. 11. Yea the King of kings and Lord of lords, *Rev.* 17. 14. and 19. 16. [*hath brought me into his Chambers*] hath already brought me into thoſe places where his Jewels and chief treaſures are laid up, and where he uſeth moſt inwardly and familiarly to converſe with, and communicate him-ſelf to his beloved, *viz.* the places of his

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publique and solemn Worship, *Psal.* 26. 8. *and* 27. 4, 5. *and* 36. 8. *and* 63. 2. *and* 65. 4. [*We will be glad and rejoyce in thee*] thus will we be affected while we are in thy Chambers, *Psal.* 29. 9. *Is.* 56. 7. [*we will remember*] we will meditate and speak of [*thy loves more than Wine*] thy favour and the comfort to be found therein, as of that which is more sweet and comfortable than any Wine, *Psal.* 4. 6, 7. [*The upright love thee*] All whose hearts are sound and free from hypocrisy, having tasted of, and been satisfied with the pleasures of thine house, cannot choose but love thee.

Ver. 5. *I am black but comely*] I confess that in respect of my outward estate & condition I am nothing amiable, nor have any thing to allure a carnal eye to affect or love me; yet have I an inward beauty and excellency (*Psal.* 45. 13.) to be discer-

ned by such as are spiritual. [*(O ye Daughters of Jerusalem)*] O ye which being members of the visible Church, and apt to take offence at this my outward estate, which is [*as the tents of Kedar, as the curtains of Solomon*] as those tents and curtains that being on the outside weather-beaten, had within, great Treasures and Riches.

Ver. 6. *Look not upon me because I am black*] Do not too much eye or observe and despise me for the deformity of my outward estate and condition, but consider the true cause thereof [*because the Sun hath looked upon me*] The heat of persecution (whereunto I have alwayes been much subject) as the Sun in his strength shining full upon my face, hath scortched and tanned me, *Mat.* 13.6,21. [*The Sons of my Mother were angry with me*] such as by outward profession were Children of

the

the true Church, yea, that did beer cheif ſway in it, were the chief authors of this my perſecution, being angry with me for this my ſincerity, *Gal.* 4. 29. [*They made me the keeper of the Vineyards*] they compelled me through their violence & mine own weakneſs, to obſerve their fancies, and to faſhion my ſelf to the cuſtomes and manners of others [*but mine own Vineyard have I not kept*] The duties God aſſigned me for the gathering and ordering of his People, and making of them fruitful to Him, I have neglected.

Ver. 7. *Tell me (O thou whom my Soul loveth) where thou feedeſt, where thou makeſt thy Flocks to reſt at Noon*] Show me theſe aſſemblies where thy ſaving Ordinances are to be found, wherein Thou (the chief Shephard, *Pſal.* 23. 1. *Jo.* 10. 11. 1 *Pet.* 5. 4.) performeſt all the offices of a careful and faithful Paſtor, both

feeding them with knowledg and understanding, *Jer.* 3. 15. and giving them comfort and repose in all their afflictions, *Ezek.* 34. 12, 16. [*For why should I be as one that turneth aside*] As I fear nothing more than the falling away or declining from thee, and the purity of thy Worship; So, unless I joyn my self to those assemblies where thine Ordinances are to be had, I shall not be able to keep my self from declining, *Heb.* 10, 25. compared with ver. 23. [*by the flocks of thy companions*] My danger to turn aside and decline from thee, is the greater, because I live where thy companions are such as pretend to be the friends of thee the Bridegroom, and to mourn for thee; but do indeed nothing less, being Idolaters and false Teachers, *Jud.* 14. 20. 2 *Cor.* 11, 13.

Ver. 8. *If thou know not*] If (which

(which is strange) thou be, through thy confidence, and the prevailing of false teachers, ignorant or brought to doubt hereof [*O thou the faireſt among women*] Thou (who though thou be black in thine own eyes, and in the eyes of carnal men; yet art in mine, through the imputation of my Righteouſneſs, and the Sanctification, that is begun in thee, far more beautiful then any other Woman) muſt, [*Go thy way forth by the footſteps of the flocks*] obſerve, and mark well the footſteps, and way, that the Antient People, and flock of God, (the holy Patriarks and Prophets) have trodden, and walk in it, *Jer.6.16.* [*And feed thy kids*] feed the faithful flock, (who are oft compared to young and little ones, not only for that they are ſo in their own ſenſe, and in the opinion of the world, but for that, indeed, they are not come to their full growth,

but

but growing daily, *Mat.* 18. 10. *Gal.* 4. 19. 1 *Jo.* 2. 18. and 5. 21.) [*beſides the Shepherds-tents*] in thoſe Paſtures wherein thoſe Antient Paſtours were wont to pitch their Tents, and feed their Flocks,

Ver. 9. *I have compared thee*] I who beſt know thee, and can beſt judg of thee, and in whoſe judgment thou mayeſt quiet and comfort thy ſelf, have eſteemed thee to be like, ([*O my Love*] or O my fellow and companion, ſo is the Wife called, *Mat.* 2. 14.) [*To a company of Horſes in Pharoas Chariots*] for that honourable ſervice thou doeſt unto me, in my ſpiritual warfare, unto the horſes that *Pharaoh* uſed in his Chariots, which of all other horſes, for their ſtatelineſs and courage, did moſt excel for that purpoſe, 1 *Kings* 10. ver. 28, 29.

Ver. 10. *Thy cheeks are comely*

with

with rows of Jewels, thy neck with chains of Gold] Though thy chief beauty be inward, yet even those thy outward parts, which are most conspicuous, and the principal seals of beauty, want not that goodly ornament, but the graces of my Spirit, wherewithal, as with most pretious jewels, I have adorned thee, do shine evidently in thy whole conversation, and make thee gratious even unto Men, *Prov.* 4. 9.

Ver. 11. *We*] All the three Persons in the Trinity (unto whom only, and to all whom any work of our Sanctification, and Salvation must be ascribed.) [*will make thee borders of Gold, with studs of Silver*] will increase the Graces of the Spirit in thee, and cause thee to grow in holiness; so making thee more and more glorious in the sight of God and men, *Mat.* 25. 29. 2 *Cor.* 3. 10.

Ver.

Ver. 12. *While the King sitteth at his Table*] whilest Christ my Lord and King sheweth himself present in his Ordinances, according to his promise, *Mat.* 18. 20. and 28. 20. wherein he spreadeth and furnisheth his Table, feasteth his People, and admitteth them to dine & sup with him, *Mat.* 22. 4. *Rev.* 3. 20. [*my spikenard sendeth forth the smell thereof,*] the graces of his Spirit which he had bestowed upon me, and which are more sweet and comfortable to my Soul, than any Spikenard to my sense, were stirred up, revived and quickned in me, *Luke* 24. 22.

Ver. 13. *A bundle of myrrh is my well-beloved unto me*] Christ my Husband is to me for the sweetness and comfort my Soul findeth in Him, as a bundle of myrrhe (which was one of the sweetest things those *Eastern* Countries did afford, and whereof the sweetest Oyntments and

and Perfumes were wont to be made, *Exod.* 30. 23. *Psal.* 45. 8. [*He shall lye all night betwixt my breasts*]: according to the manner of women, who wear their Nose-gays there, so shall my well-beloved still dwell in my heart, *Eph.* 3. 17. So is the phrase there taken.

Ver. 14. *My beloved is to me as a cluster of Camphire*] Howsoever others esteem of my beloved, and feel no sweetness in him; he is, in my estimation and feeling, as delectable as a cluster of the sweetest *Camphire* or *Cyprus* [*in the Vineyards of Engedi*] even of that *Camphire* or *Cyprus* that grows in the Vineyards of *Engedi*, which was a very fruitful place, being both near the Sea, and full of pleasant springs. See *Plin. l.* 12. *c.* 24.

Ver. 15. *Behold thou art fair my Love, behold thou art fair,*] Thou, O my Church whom I dearly love,

are

art indeed (however thou seemest to thy self or others,) amiable, beautiful, without all spot or wrinckle, My beauty, even my perfect holiness, and righteousness, being put upon thee, and made thine, *Eph.* 5. 27. [*Thou hast Doves eyes*] Thou art, for thy Chastity, (which chiefly sheweth it self in the eye, as uncleanness also doth, *Job.* 30. 1. 2 *Pet.* 2. 14.) like unto the Dove, which is a most chaste Creature, and true to her Mate, not so much as casting thine eye, in spiritual fornication, upon any Idol, or false worship, *Ezek.* 18. 6.

Ver. 16. *Behold thou art fair, my beloved, yea pleasant,*] *q. d.* Dost thou commend My beauty? nay, thou art beautiful indeed, *Psa.* 27. 4. through the abundance and perfection of grace and goodness that dwells in thee (*in whom all the fulness of the Godhead dwells bodily*, Col. 2 9.

every

every way pleasant and delectable; from thee only have I all that little beauty that is in me, and in thy beauty only do I rejoyce, 1 *Cor.* 1. 30, 31. [*Also our Bed*] The place wherein we enjoy one another, to the procreation and begetting of children to God, *viz.* the holy Assemblies, where thou plantest thine Ordinances, *Psa.* 87. 5, 6. *Isa.* 1. 18, 1 *Pet.* 1. 2. [*is green*] is fruitful, growing and flourishing: though our Children dye, wither, and fall away, yet such spring up in their room, *Isa.* 49. 20. and 54. 1, 2. *Jer.* 30. 19, 20.

Ver. 17. *The beams of our houses are Cedar, and our rafters of Firre,*] The Catholick Church which thou hast chosen to be thy House, 1 *Tim.* 3. 16. wherein by thy Grace, I also do dwell, and shall ever continue, *Ps.* 23. 6, is durable and everlasting, and consisteth

of

of such parts and members, as shall never perish nor decay, *Ps.* 24. 7. 1 *Pet.* 1. 23.

Chap. II.

Ver. 1. I *Am the Rose of Sharon*] This is the speech of Christ, who praiseth himself, which were unseemly for the Church, or any man to do, *Prov.* 27. 2. 2 *Cor.* 10. 18. and 11. 16, 17. as *Fo.* 6. 35. I am a pleasant and delectable sweetness, I am like the Rose of *Sharon*, which was a very fruitful soyl near unto *Bashan*, 1 *Chron.* 5. 16. and 27. 29. and therefore bore the sweetest Roses, [*and the Lillie of the Vallies,*] for beauty and glory, like the goodliest Lillie, which

which for its beauty and glorious gloſs did excel, *Mat. 6. 29.*

Ver. 2. *As the Lillie among the Thorns*] As the Lilly excelleth greatly the Thorns, and appears ſo much the more beautiful, by growing among them, and being compared with them, [*ſo is my love among the Daughters*] ſo my dear Spouſe, my faithful people living among other people in the World, (who are noe better then Briers and Thorns, *Mic. 7.4.* (do not only excel them much, *Prov. 12. 16.* but the beauty and glory of my graces in them do ſhine ſo much more, by how much the more corrupt the times and places are wherein they live, *Gen. 6. 9. Phil. 4. 22. 2 Pet. 2. 8.*

Ver. 3. *As the Apple-tree among the Trees of the wood, ſo is my beloved*] As the Apple-tree excelleth all other the Trees that grow in the Wood, becauſe it is not only ſhady,

but beareth comfortable fruit, so is my beloved Husband [*among the Sons,*] among all Angels and Men, in both these respects most excellent, *Eph.* 1. 21. *Heb.* 1. 4. [*I sate down under his shaddow with great delight,*] as he that travelleth in hot weather, is much refreshed by resting himself under the shaddow of a broad Tree, and full of leaves, (in which respect this Comparison is much used.) so have I, in the heat of all my afflictions and temptations, found my self much refreshed and comforted, by resting and reposing my self by faith under my Beloved, *Mat.* 11. 28. [*and his fruit was sweet to my taste,*] yea, I have also tasted more sweetness in him, then in the most delicate fruit, that ever Tree bore.

Ver. 4. *He brought me to the Banqueting house*] He of his free love, and by his mighty power,

(2 *Tim.* 1.

(2 *Tim.* 1. 9. *Jo.* 6. 44. brought me to his house, even to the place where I might enjoy the comfort of his Ordinances, where he feasteth his Saints, and satisfyeth them with the comforts of his word and Spirit, *Ps.* 65. 4. *Isa.* 25. 6. [*and his banner over me was love,*] *Heb.* his love over me a banner, that whereby he draweth me, and all my company, as his spiritual Soldiers together unto himself, as to our Captain and Head, and whereby also he keeps us close unto him, (which is the cheif use of Banners, *Jer.* 4. 5, 6. *Isa.* 11. 12.) was his love, 2 *Cor.* 5. 20. 1 *Jo.* 4. 19.

Ver. 5. *Stay me with Flagons, and comfort me with Apples,*] Comfort and keep me from fainting (O ye my faithful Servants and Ministers) by applying to me the sweet and comfortable promises of the Gospel, which are as the purest to

me, *Pſa.* 104. 15. effectual to cheer and make glad the heart, *Iſa.* 25. 6. and 55. 1. And as the Apples that yield the delicateſt ſcent or taſte to refreſh the ſpirits: [*for I am ſick of Love,*] for the love I bear to my Lord and Saviour, troubleth and diſquieteth me, that I do no more fully enjoy him. 2 *Cor.* 5. 2. 4. 8.

Ver. 6. *His left hand is under my head, and his right hand doth imbrace me.*] He, (my beloved Lord and Saviour,) and he only ſupporteth me, in theſe my ſpiritual faintings, putting his hand under me, *Pſ.* 37. 24. *and by his peace which paſſeth all underſtanding, keeps and upholds my heart and mind,* Phil. 4. 7.

Ver. 7. *I charge you, O ye Daughters of Jeruſalem,*] I do in moſt earneſt manner require you, that profeſs your ſelves members of the Viſible Church, [*by the Roes, and by the*

the Hindes of the field,] by whatſoever you take moſt delight and pleaſure in, [*that you ſtir not up, nor awake my Love till he pleaſe.*] That you do no way by the leaſt provocation diſquiet, or interrupt the ſweet peace I enjoy in my ſweet Saviour, ſo long as he ſhall be pleaſed in his mercy to continue it to me.

Ver. 8. *The voice of my Beloved*] I do evidently diſcern in the Miniſtry of his word, the voice of my Lord and Saviour calling upon me, and ſpeaking to my heart, *Jo.* 10. 4, 5, 27. and 6. 45. [*He cometh leaping upon, or over the Mountains, skipping upon, or over the Hills, or Hillocks.*] He alſo cometh towards me, and draweth near unto me, to comfort me, with the ſence of his gratious preſence, *Ja.* 4. 8. *Rev.* 3. 20. Yea, he cometh ſpeedily, and will not be letted, either by my groſſer ſins, (like Mountains) which

I in times paſt have committed, and have now repented of, or by my daily ſlips and infirmities, like Hillocks, *Pſa.* 32. 5. *Iſa.* 1. 18. *Rom.* 8. 35, 39.

Ver. 9. *My Beloved is like a Roe, or young Hart.*] Yea, in this his readineſs and ſwiftneſs to come to me, and ſhew himſelf preſent with me, for my comfort in all my diſtreſſes, he is like unto the Roe or young Hart, *Heb.* 10. 37. [*Behold he ſtandeth behind our wall, he looketh forth at the Windows, ſhewing himſelf through the Lettice.*] Yet doth he not in this life fully and clearly manifeſt himſelf to me, but by degrees ſo far as he ſhall ſee fit and expedient, more darkly and obſcurely under the Law, and more evidently and comfortably under the Goſpel, 1 *Cor.* 13, 9, 12. 2 *Cor.* 3. 18.

Ver. 10. *My Beloved ſpake and ſaid unto me,*] I heard him ſpeaking

unto

unto me in the Miniſtry of his Word, and calling upon me, [*Riſe up my Love, my fair one, and come away:*] awake and rowze up thy ſelf, (O thou who notwithſtanding all thy weakneſs art dear unto me, and beautiful in mine eyes,) out of thy carnal ſecurity, and reſting too much in outward things, and ſet thine affections more upon Heaven; things that are above, *Eph.* 5. 14. *Col.* 3. 1, 2.

Ver 11. *For loe the Winter is paſt, and the Rain is over and gone.*] For, conſider well the change, which the Lord hath wrought in the eſtate, wherein thou wert before; thy calling which was like the Winter, uncomfortable, nnd unfruitful, is now paſt and gone: thou art *not under the Law, but under grace*, Eph. 2. 11, 13. and 5. 8. *Ro.* 6. 15, 17.

Ver. 12. *The Flowers appear in the Earth, the time of the ſinging of Birds is come, the voice of the Turtle*

is

is heard in our Land.] Being now in the ſtate of Grace, fruitful unto God, bearing ſuch fruits, as are moſt pleaſant and delightſom unto him through me, *Phil.* 1. 11. 1 *Pet.* 2. 5. Yea, art able to rejoice in the Lord, and to ſing praiſes unto him, *Eph.* 5. 19. Yea, thy voice (which art as a chaſt Turtle, true and Conſtant in in thy love to me) is heard in prayers and ſupplications unto God, and by his ſpirit thou cryeſt *Abba* Father, unto him, *Rom.* 8. 15.

Ver. 13. *The Fig-tree putteth forth her green Figs, and the Vines, with the tender grapes, give a good ſmell.*] As when the Fig-tree putteth forth, not her leaves only, but her green Figs, and the Vine her young grapes, its an evident ſign that winter is gone, and that Summer is at hand, and even begun, *Mat.* 24. 32. So is this a good evidence, that the Winter of thy Natural eſtate is paſt with thee,

thee, and that thou art now in the ſtate of Grace, that thou begins to be fruitful to God, *Jo.* 15. 4. And though theſe fruits of the Spirit which thou bringeſt forth, be yet but ſmall, tender, and young (even the firſt fruits of the Spirit,) in compariſon of what they ſhall be in Heaven, when thy Sanctification ſhall be perfected, *Rom.* 8. 22. 1 *Cor.* 13. 9, 10, 12. yet is it ſuch Fruit that thou beareſt, as my Father counts himſelf greatly delighted in, and benefited by, (*as men do by the Fruit of the Vine and Fig-tree*) and as may give thee aſſurance that he will bring thee to full ripeneſs and perfection in his Kingdom, *Jo.* 15. 2. *Phil.* 1. 16. and therefore ſeeing the Summer is ſo near, when thy Fruit ſhall be fully ripe, ſeeing thy Salvation is nearer, then when firſt thou believedſt, *Rom.* 13. 11. 12. [*ariſe my loue, my fair one, and come away*] ſhake of

all

all carnal ſecurity, and love to earthly things, (O thou that art ſo dear unto me, and ſo beautiful in mine eyes) and ſet thy affections upon Heaven, where I am, and where thou ſhalt fully enjoy my preſence.

Ver. 14. *O my Dove,*] O my beloved Spouſe, who among all others, thy virtues excelleſt in this, that thou art true and faithful in thy love to me, and will not in any falſe worſhip beſtow thy love upon any other, *Ex.* 20. 6. [*that art in the clefts of the Rock, in the ſecret places of the Stairs,*] that (as the timerous Dove in ſuch places, as no Kite or Hawke can have acceſs unto) art ſafely hidden with God, in the unchangeableneſs of his ſecret Council, concerning thy Election, and under the protection of his Almighty power, *Col.* 3. 3. *Pſa.* 27. 5. and 31. 20. and 91. 1. [*Let me ſee thy Countenance, let me hear thy voice,*]

Come

Come and reſort often to me in mine houſe, in the uſe of my Ordinances, and ply me with thy Prayers, *Heb.* 4. 16. and 10. 22. [*for ſweet is thy voice,*] I take great delight in thy prayers, *Pro.* 15. 8. [*And thy Countenance is comely,*] thou art amiable unto me , and I delight to behold thee.

Ver. 15. *Take us the Foxes, the little Foxes,*] *q. d.* Rouze up thy ſelf out of thy ſecurity, and come away, (as *ver.* 10. 13.) exerciſe thy ſelf, in my ſpiritual Hunting, and even in the Hunting and taking the Foxes, ſuch as either by falſe or unſound doctrine, and bringing in corruption of manners, do ſubtilly and cloſely, (the one by great ſhews of Truth and Holineſs, the other by urging or pleading the liberty of Chriſtians , may take in indifferent things,)[*that ſpoil the Vines,*]that ſeduce and corrupt the People of God,

Heb. 12.

12. 15: [*for our Vines have tender Grapes,*] for the Gospel begins to prosper and become fruitful, which will provoke Satans malice, and move him to use his uttermost indeavours to hinder the growth of it, *Mat.* 13. 24, 25. Yet is the Fruit but young and tender, my people are yet but weak in the faith, and therefore in great danger to take hurt.

Ver. 16. *My beloved is mine, and I am his,*] *q. d.* these gratious invitations of my Lord and Saviour, do quicken and revive my Faith; wherefore I am feelingly and comfortably assured, that he himself, and all that he shall do, and suffered for his Elect, with all the merit thereof, is wholly mine, 1 *Cor.* 1. 30. *Jo.* 20. 28. *Gal.* 2. 20. and I am wholly his, given to him in the eternal Election of his Father, redeemed by him; wholly at his command, guidance

dance and governance, *Pſa.* 116. 16. and 119. 94. [*he feedeth among the Lillies,*] he who is the true, careful, and painful Shepherd of *Iſrael*, (*Pſal.* 23. 1. and 80. 1. *Jo.* 10.) Feedeth his flock not in a barren Wilderneſs, but in a moſt fruitful and pleaſant place; for ſo is the Houſe of God, (the place where his People feed upon his holy Ordinances) called, *Pſa* 36. 8. and 81. 1.

Ver. 17. *Until the day break, and the ſhaddows fly away, turn my Beloved,*] O my dear Lord and Saviour, leave me not while I remain in this Vale of miſery, which is ſo full of the darkneſs and ſhaddows of ſin, ignorance, temptation and affliction, but be ever gratiouſly preſent with me to aſſiſt and comfort me, even till the day come, when our marriage ſhall be conſummate, and I ſhall fully enjoy thee, and ſee thee as thou art, 1 *Cor.* 13. 12. 1 *Jo.* 3. 2. which is called

called the Morning, *Psa.* 49. ver. 14. [*And be thou like a Roe, or young Hart by the Mountains of* Bether,] yea come thou unto me in all my necessities speedily, and without delay, *Psa.* 70. 1, 5.

Chap. III.

Ver. 1. By *night on my Bed, I sought him whom my Soul loved,*] *q. d.* My Lord and Saviour (whom I do love unfainedly, and above all other things) having (in my sence and feeling,) with-drawn himself from me, I sought earnestly, and laboured to recover my comfort in, by serious meditations and tryal of mine own heart, and crying unto him upon my bed in the night, when I was most free

free from all other distractions, *Psal:* 4. 4. and 77. 2, 3. but could not find him.

Ver. 2. *I will rise now, and go about the City in the streets, and in the broad wayes, I will seek him whom my Soul loveth,*] I then resolved with my self to spare no pains, or endeavour, whereby I might recover my comfort, and therefore to go abroad, and use the help of others, whose knowledg and experience might be better then mine own. And that which moved me to take this pains, to seek my Lord and Saviour, and to recover the comfort and feeling of his gratious presence, was the truth and unfainedness of my Love to him, 1 *Thes.* 1. 3. *Heb.* 6. 10. [*I sought him, but I found him not,*] Though by this means also, I sought him earnestly, making the best use of the conference and prayers of such as I could meet withal, yet neither,

neither could I this way recover my comfort.

Ver. 3. *The Watchmen that go about the City found me,*] *q. d.* At length, while I was thus seeking for my beloved, the Pastors and Governours of the Church, whom the Lord hath appointed to be as Watchmen to this Citty, *Isa. 62. 6. Ez.* 3. 17. and who go about, and diligently look into the Estate of all Gods people committed to their charge, *Act.* 20. 20, 31. [*found me*] came to enquire into mine Estate, [*to whom I said, saw yee him whom my Soul loveth,*] *q.d.* my heart was so full, that I stayed not till they questioned or demanded any thing of me, but I required of them, and sought help of them to recover my comfort, in my Lord and Saviour: and could not conceal from them, the unfeigned and fervent love my my Soul bore unto him.

Ver. 4.

Ver. 4. *It was but a little, that I passed from them, but I found him whom my Soul loveth,*] *q. d.* Though while I was with the Watchmen, and faithful Ministers of the Lord, and enjoyed Gods Ordinances in their Ministry, I seemed in my own feeling, to receive no benefit by it, yet within a while after I did: I lost not my labour in seeking and using all Gods means, for I recovered the comfort which I had lost, I found and felt the gracious presence of my Lord and Saviour, whom my Soul dearly and unfeignedly loveth, [*I held him, and would not let him go,*] *q. d.* The great vexation of Spirit, that I found all the while that I thought him to be absent from me, made me more highly to prize him, and to lay the faster hold on him, by renewing my faith, to make him the more sure unto my self, and to resolve with my self, that I would ne-

ver, through my carnal security, or any other sin lose him again, nor deprive my self of the comfort I found in him, [*until I brought him into my Mothers house, and into the Chamber of her that conceived me,*] until, (in the publick assembly, where I was regenerate by the immortal seed,) I had testifyed my Love to him, and my thankfulness for this great mercy I had received in the recovering of my comfort.

Ver. 5. *I charge yee O yee Daughters of Jerusalem,*] See *Cap.* 2. 7, 9. *q. d.* Now I have found him again and recovered his sweet peace and comfort that I have in him, take heed you do by no means interrupt it, for it's long of our selves, if at any time we be deprived of it.

Ver. 6. *Who is this that cometh out of the Wilderness, like Pillars of smoak, perfumed with Mirrhe and Frankinsense, with all powders of the Mer-*

Merchant?] *q. d.* Who is this? and how unknown for her worth and excellency to the World, 1 *John* 3. 1., that forſaking in her affliction, and leaving this world, which is as barren of any vertue or piety, as any Wilderneſs, (*Iſa.* 40.) aſpireth and mounteth up in her deſires towards Heaven; which deſires of hers, are as ſweet, and acceptable unto me, as the ſweeteſt incenſe and perfumes that are in the World? 2 *Cor.* 5. 1, 4.

Ver. 7. *Behold his Bed, which is Solomons,*] *q. d.* Is it marvail my dear Lord, though my deſires and affections, be thus carried up towards Heaven, there is thy Bed, the place where I ſhall ever enjoy thy company, and ſolace my ſelf in thy love? 2 *Cor.* 5, 6, 8. *Phil.* 1 23. *Theſ.* 4. 17. Who as thou art indeed the true *Solomon*, ſo thy Bed doth far exceed in glory and delight, the bed

of *Solomon*, though it were very glorious, [*threescore valiant men are about it, of the valiant of Israel,*] *q. d.* Though *Solomons* bed was so guarded by threescore of the choicest for valour of all *Israel*, yet is thy bed (O my Lord and Saviour) far more glorious, for it is attended with 20000 of Angels, whereof every one excelleth in strength the mightiest host of men, *Psal.* 68. 17. *Dan.* 7. 11. *Psa.* 103. 20. *Isa.* 37. 36.

Ver. 8. *They all hold swords, being expert in War, every man hath his sword upon his thigh, because of fear in the night,*] *q. d.* And as the valiant men that guard *Solomons* bed, were ever ready with their Weapons to defend him, from any treason that might any way be attempted against him in the night, so are those glorious and mighty Angels that attend the bed and throne of my Lord and King, ever ready prest to do his will,

and

and uſe all their ſtrength and wiſdome in his ſervice.

Ver. 9. *King Solomon made himſelf a Chariot (or Bride-bed) of the wood of Lebanon,*] *q. d. Solomons* ſtately bride-bed, was made of the goodly Cedars that grew in *Lebanon*, which was a very durable wood; but this bed that I ſpeak of, this bed of my Lord and King, is far more durable, and ſhall never decay, *Heb.* 11. 10. 2 Cor. 5. 1.

Ver. 10. *He made the pillars thereof of Silver, the bottom thereof of Gold, the covering of it of Purple, the midſt thereof being paved with Love, for (or of) the Daughters of Jeruſalem,*] *Solomons* bride-bed was indeed very rich, having pillars of Silver, the bottom of Gold, the covering of Purple, all embroidered, as it were in the midſt paved with needle-work, which the daughters of *Jeruſalem*, out of their love and du-

ty wrought for him: but those heavenly mantions wherein I shall, as in his bride-bed, continually rest with my Lord and Saviour, doth beyond all comparison, excell it in riches and glory, *Rev.* 21, 11, 18, 24.

Ver. 11. *Go forth O ye daughters of Zion, and behold King Solomon with the Crown, wherewith his Mother crowned him in the daies of his espousals, and in the day of the gladness of his heart,*] *q. d.* O ye members of the visible Church that live in *Zion*, go forth of your houses, and behold King *Solomon* riding in his Princely Chariot through *Jerusalem*, in great state and glory, having on the Crown which his Mother bestowed upon him, in the day of his contract, which was the day of his greatest joy; and consider that all the glory of *Solomon*, was but a Type and representation of the glory and Royal Majestie of my Lord

and

and Saviour, *Hebrews* 2.7. *Rev.* 19.12.

Chap. IV.

Ver. 1. *Behold thou art fair my love, behold thou art fair,*] *q. d.* Surely O my Spouse, whom I dearly love, thou art in my eye, and estimation, admirably fair and beautiful, both in respect of that perfect holiness and righteousness of mine, which is imputed unto thee, and put upon thee; as also of the excellent graces of my sanctifying spirit, that are inherent in thee, [*thou hast Doves eyes,*] thy Teachers and Ministers, whom I have set to be as thine eyes, to guide and direct thee, are not only for their sharpness of sight, their understanding and knowledg, like unto the eyes of the Fowle, but also for their chastity and

care to maintain the purity of my Religion and Worſhip, not caſting their eyes upon any Idol, or falſe Worſhip, [*Within thy locks*] This ſharpneſs of ſpiritual ſight and underſtanding, this ſincerity and purity of thy Teachers, is well diſcerned by me, though it be as it were ſomewhat covered, and obſcured by the weakneſs and contemptible eſtate of the multitude of Believers, (as it were with thine hair hanging over thine eyes,) do follow them, and depend upon them, *Jo.* 7. 48, 49. [*Thy hair is as a flock of Goats, that appear from mount Gilead,*] That multitude of Believers that are in thee, howſoever they be contemptible, and obſcure thy beauty in the eyes of worldly men; yet to me they are both for their number, and their ſpiritual comelineſs, and the goodly graces of my ſpirit, which I diſcern in them, like to a

flock

flock of Goats, that feeding upon Mount *Gilead*, are both fat and flouriſhing.

Ver. 2. *Thy teeth are like a flock of ſheep that are even ſhorn, which come up from the waſhing, whereof every one beareth twins, and none is barren amongſt them*] The Teachers (who in reſpect of their chief work, to prepare and chew (as it were) the food of life for thy little ones, and of that bony ſtrength and courage, to endure and overcome the mighty oppreſſions they continually meet with-all, are fitly compared unto teeth,) are like unto a flock of Sheep, depending wholly, and following the direction of me the great Sheapherd, and joyning together for the mutual ſtrength, and comfort, in a holy concord and aſſociation. Yea, they are like to ſuch a flock of ſheep as are even ſhorn, and come up from the waſhing, ſhewing no inequality or difference

difference in degree one above another; and being all ſanctifyed and purged from their uncleanneſs, and are fruitful alſo in their minds, not one of them barren and unprofitable.

Ver. 3. *Thy lips are like a thred of Scarlet, and thy ſpeech is comely,*] *q. d.* As the chief beauty and comlineſs of the lips conſiſteth in the ſmalneſs and thinneſs, and in the readineſs of them; ſo do thy lips. *i. e.* thy doctrine, excells in both theſe reſpects: for as it ſwelleth not with the oſtentation of earthly and carnal wiſdome, *Jo.* 3. 31. 1 *Cor.* 2. 4. ſo is it for the principal object and matter of it, nothing elſe but a preaching of my Croſs, and as it were dyed red with my blood, 1 *Cor.* 1. 17, 18, and 2. 2. Yea, thy whole ſpeech and manner of uttering this Doctrine, is comely and gratious, ſuitable to the Heavenly doctrine it ſelf, which thou doſt deliver,

liver, 1 *Cor.* 2. 13. 1 *Pet.* 4. 11. [*thy temples are like a peice of a Pomegranet within thy locks,*] *q. d.* the natural colour of thoſe parts wherein beauty is chiefly diſcerned, is ſuch, as thou needeſt not the help of wanton adorning, nor any worldly glory to ſet thy ſelf forth withall.

Ver. 4. *Thy neck is like the Tower of David, builded for an Armoury,*] Thy holy diſcipline and government, which as the neck beareth up and ſupporteth the doctrine, and Miniſters, is like unto that tower of *David*, which was made for an Armoury, mentioned, *Neh.* 3. 19, 25, 26. [*whereon there hang a thouſand Bucklers, all Shields of mighty men,*] which hath ready in it great ſtore of ſpiritual armour, and means to protect and keep ſafe thee, and thy holy doctrines and worſhip from Adverſaries of all ſorts; yea, ſuch armour and means of defence, as have

been

been well tryed and approved in many victories, atchieved by the Lords Worthies.

Ver. 5. *Thy two breasts are like two young Roes that are Twins, which feed among the Lillies,*] Thy Teachers upon whom my People being like new-born Babes, do hang and depend for the sincere milk of the Word, are themselves full of good nourishment, and fit to give such nourishment unto my People.

Ver. 6. *Until the day break, and the shaddows fly away, I will get me to the Mountains of Myrrh, and to the Hill of Frankinsense*] See *Chap.* 2. 17. I will in respect of my Bodily presence withdraw my self from thee, and keep my corporal residence in the Heavens, even in the holy Mountain of the Lord, where is all fulness of joy and pleasure.

Ver. 7. *Thou art all fair my love, there is no spot in thee,*] *q. d.* Yet,

O my love, I would not have thee think, this my withdrawing my ſelf from thee, riſeth from any diſlike I have of thee, for any of thy corruptions, or infirmities; for thou art in mine eye, and account, without any ſpot or deformity at all, and perfectly beautiful and amiable in every member; partly becauſe my blood hath throughly waſhed thee from all the ſpots of thy ſins, and my perfect righteouſneſs and holyneſs is imputed to thee; and partly becauſe the time will come, that thou ſhalt be perfectly ſanctifyed; which becauſe I clearly foreſee it, as well as already done, makes thee amiable unto me.

Ver. 8 *Come with me from Lebanon (my Spouſe) with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the Lyons dens, from the Mountains of the Leopards.*] *Lebanon* and *Amana* were Mountains in the *Northern*

thern borders of *Judea*, *Shenir* and *Hermon* was on the same Hill, scituate in the *East*, Deut. 3. 9. These Hills were inhabited by Bruitish men, Heathens, and Idolaters; so that, the meaning is, as if Christ should say thus to the Church, come and be with me, in my heavenly mansions O my Spouse, with whom then I will consummate my marriage, (for so the word *Chalath* here used doth signifie, *viz.* one not espoused only, but marryed) and be thou gathered unto me from all the parts of the Earth, even from the most savage and barbarous places, where Lyons and Leopards, even men of cruel dispositions do inhabit, *Ezek.* 11. 6.

Ver. 9. *Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck,*] *q. d.* O my beloved, who art both Sister and

and Spouſe unto me, and knit unto me by my taking thy Nature upon me, and uniting thee to my ſelf by Faith, by all the neareſt Bonds that can be imagined, thou haſt marvellouſly delighted me, even with that ſincerity, and that ſharpneſs of underſtanding, even to diſcern of things that differ, which I obſerve in any one of thy Teachers, and with any one of thoſe excellent graces of my Spirit wherewith thou art adorned.

Ver. 10. *How fair is thy love, my Siſter, my Spouſe, how much better is thy Love than Wine, and the ſmell of thine Oyntments than all Spices,*] The Love that I diſcern in thee towards me my beloved, makes thee more amiable in my eye, then can be expreſſed; and doth more cheer and refreſh me, then any wine can do the heart of man: and the pleaſant and comfortable ſavour which

which the graces wherewith God hath endued thee, doe ſend forth, is far better than can be reſembled by the moſt fragrant Spices that be in the world.

Ver. 11. *Thy Lips O my Spouſe, drop as the Honey comb, Honey and Milk are under thy tongue,*] *q. d.* Thy ſpeech O my beloved, in thy Teachers and Miniſters, is moſt ſweet and pleaſant; yea, thy doctrine which is under thy tongue, ready to come forth, is both for the wholeſome nouriſhment it yieldeth to the little Ones, like Milk; and from the virtue that is in it, to preſerve thee from corruption like Honey; [*And the ſmell of thy Garments, is like the ſmell of Lebanon,*] and thy very garments, that which is outwardly to be ſeen of men, in thy whole converſation, is for the ſweetneſs, and the comfort it yeildeth unto others, like to the ſmell of thoſe fragrant

Trees

Trees of ſpices that grow in *Lebanon.*

Ver. 12. *A Garden incloſed is my Spouſe, my Siſter, a Spring ſhut up, a Fountain ſealed,*] My Church which is moſt dear unto me, as being united unto me, by all the neareſt Bonds that may be, is both a Garden full of the Trees of Righteouſneſs, *Iſa.* 61. 3. bearing all the moſt wholeſome and pleaſant fruits of holineſs and righteouſneſs, and a Spring and Fountain wherein the water of life floweth and runneth continually. Yea, ſhe is as a Garden encloſed, and Fountain ſhut up and ſealed, being fenced and protected by my power, who am as a wall of fire about her, to keep her from the rage of cruel Enemies, (*Job* 1. 10. *Zac.* 2. 5.) which like the wild Boars and Beaſts of the field might waſte & devour her, & keeping out alſo by her cenſures and diſcipling, the filthy and

prophane, from defiling those holy things, which I have trusted her with-all; the knowledg and comfort whereof is not come unto all, but hid and shut up from most men, and opened only unto such as my Father is pleased to reveal them unto.

Ver. 13. *Thy plants are as an Orchard of Pomegranets, with pleasant fruits, Champhire and Spikenard.* Ver. 14. *Spikenard and Saffron, Calamus and Cynamon, with all Trees of Frankinsence, Myrrh, and Aloes, with all the chief Spices,*] *q. d.* the plants that grow in this garden, the Persons that are members of my Church, specially such as are publick Persons in it, are (for this comely order that they keep among themselves, and for the pleasant Trees, and manifold vertues that are to be found in the fruits they yield,) like unto an Orchard of Pomgranates; yea, all the fruit that grows in this Gar-

Garden, the graces of my ſpirit, which abound in all my people which I have planted in mine houſe, do delight me more then all the ſweet ſpices in the World can do the ſences of any mortal men.

Ver. 15. *A Fountain of Gardens, a Well of living Waters, and ſtreams of Lebanon.*] *q. d.* All this excellency O my Lord and Saviour, which thou art pleaſed to aſcribe unto and commend in me, alas, is none of mine, but ſuch as I have wholly received from thee alone. All theſe my Trees and Plants, which beat ſuch pleaſant fruits, as they are altogether of thy planting, ſo with thy watering them continually with thy grace and bleſſings, they become ſo fruitful as thy are; for thou art unto all my Gardens, *i. e.* my particular Aſſemblies, and Congregations, through the Abundance of thy grace and gifts of thy ſpirit, not only

as a Fountain, which sometimes by the extreamity of the heat in Summer, is wont to be dryed up; but as a well which being deep, is better fenced from the Sun, yea, as a well of such waters as is fed with a spring continually issuing; yea, thou art like unto those streams which run from the spring in the great Hill *Lebanon*.

Ver. 16. *Arise thou North Wind, and come thou South-wind, blow upon my Garden, that the Spices thereof may flow out, let my Beloved come into his Garden, and eat his pleasant fruit.*] O let the Spirit of God which is in operation like unto the North and South-wind, binding and opening, drying and moystening, so work with his Ordinances in my Soul, that I may abundantly bring forth such fruits, as he may delight in; and let my dear Lord and Saviour come and be in the midst of the Assemblies of his Saints, which are his own Gardens and Vine-

yards

yards planted, watered and dressed by his own hand, and accept of the Services of fruits and obedience, which his Saints do there offer unto him, which as they are wholly his own, he is pleased to express great delight in.

Chap. V.

Ver. 1. I *Am come into my Garden, my Sister, my Spouse; I have gathered my Myrrh, with my Spices: I have eaten my Honey-comb with my Honey; I have drunk my Wine with my Milk: eat O Friends, Drink, yea, drink abundantly, O Beloved*] *q.d.* Doubt not thou of my presence with thee O my Beloved; I am ever with my people assembled

in my name, and have already taken notice of, and delighted my ſelf greatly in the graces and fruits of my ſpirit, that I have diſcerned in them; and not only in thoſe that come from ſuch of thy members as are eminent and excellent in gifts (like to Myrrh, and Spices, and Wine,) but even in them that proceed from the meaneſt and weakeſt of all my people (like to Honey, Honey-combs, and Milk;) and as I my ſelf am thus delighted and refreſhed with the fruits of my ſpirit in my people, ſo ye my Friends, my Miniſters, that woo for me, and faithfully labour to draw my peoples affections to me (as *Ja.* 3.) and ye my holy Angels, whoſe Miniſtry likewiſe I uſe in furthering this work, let this be your delight and joy alſo to ſee my people bring forth ſuch fruit.

Ver. 2. *I ſlept, but my heart waked, it is the voyce of my beloved that knock-*

eth,

eth, saying, open to me my Sister, my Love, my Dove, my Un-defiled; my Head is filled with the dew, and my Locks with the drops of the night]*q. d.* I grow carnally secure, yet was I not in a dead sleep; for, my heart even then was awake, the mortal seed remained in me; neither did I yeild to my security with the full sway of my Soul, for in this my spiritual senceleſness and careleſness I did discern the voyce of my dear Lord and Saviour; who when I was thus forgetful of him, forgot not me, but sought unto me, and called upon me, yea, with great importunity (by his word and spirit) knocked at the door of mine heart, as if in a most loving and affectionate manner he should have said thus unto my Soul: O thou that in respect of the unity of nature that is in us, and for that we have the same Father (*Jo.*20.17. *Heb.*2.16, 17.) art my Sister, whom in respect

of the sweet familiarity that is betwixt us, I account as my special Friend, and am ready to reveal all the secrets of my Fathers will unto; thou which for thy simplicity and innocency, and for that care thou hast to keep thy self undefiled from all spiritual Fornications, I do so much delight in; open thou unto me, give me free access into thy heart, receiving my comforts and promises with more affection, love, and delight; for I have endured many sorrows and afflictions for thy sake, and that I might enjoy thee.

Ver. 3. *I have put off my Coat, how shall I put it on? I have washed my Feet, how shall I defile them?* Q. d. I was not in so dead a sleep, but this calling and knocking of my Lord and Saviour did awake me, and I heard him well enough, and might have risen to open unto him, for I was able (which greatly increased my sin) to make

answer unto him, when in the Ministry of his word he sought to raise me out of my security; I did well enough discern it was he that spoke to me, and what it was that he required of me, but I had reasonings within my self against it: and what did I answer to him? what did I object against him? Surely that it would be a matter of too great painfulness and trouble, and cause me to forgoe a great deal of worldly ease and delight, for me, thus to open unto him, and to give him all my heart, to yeild to him such absolute obedience in all things, and to serve him with all the affection of my heart; for this sleep that I was fallen into, was not upon the ground, or in my chair, but in my bed; I had washed my feet, and put off my cloaths, and lay'd down quietly to take my rest, I had entertained a resolution within my self to enjoy the entertainments and ease of this world. Ver. 4.

Ver. 4. *My beloved put in his hand by the hole of the doore, and my bowels were moved for him*] My dear Lord and Saviour did not only call upon me, and knock to awaken me, and get me to open to him, but sought to open my door himself, putting in his hand by a hole that was in it; to that end, *i. e.* stirring me up also by the good motions of his spirit, to yeild more chearful and resolute obedience unto him; which when I did perceive, and consider with my self, my heart did then begin to smite me, and I was much troubled in my self for my sluggishness and security, and for answering him as I had done,

Ver. 5. *I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock*] *q. d.* I did not only see my own folly, and grieved for it, but I did also rowse up my self to go and open to my Beloved;

loved; I resolved with my self to entertain him better, and receive him into my heart; which so soon as I had done, I found marvellous sweetness and comfort in that which he had left behind him, in the graces of his holy spirit, which his calling on me in so comfortable a manner, by the Ministers of his Gospel, had stirred up and revived in me.

Ver. 6. *I opened to my Beloved, but my Beloved had withdrawn himself and was gone; my Soul failed when he spake; I sought him, but I could not find him; I called, but he gave me no answer*] *q. d.* I did at length unfainedly affect my dear Lord and Saviour, and was willing to open my heart unto him, and give him the full possession of it; but he had now withdrawn from me the comfortable feeling of his gratious presence, and then was I brought to the brinck of despair, by remembring how gratiously and lovingly

lovingly he had spoke unto me; and how ungratiously I had rejected him; and being in this case, I did both by meditation and fervent prayer, labour to recover my former feeling of his sweet and comfortable presence, but could not prevail.

Ver. 7. *The Watchmen that went about the City, found me, they smote me, they wounded me; the keeper of the wall took away my vail from me*] *q. d.* Whilst, I thus not only by my private prayers and meditations, sought to recover my feeling of the comfortable presence of my Lord and Saviour, but by going abroad, and making use of the helps from others the Ministers and Governours of the Church, whose office is to watch the city of God, and to keep the walls of it, and who did accordingly go about the City to over-see and take heed to all the flock, *Act.* 2.28. found me out, and in their Ministry met with my

foul

foul sin, whereby I had so rejected my Saviour; and by the power of the word, and the rebukes thereof, did even smite me, and wound my heart, humbling me much more deeply for my sin; yea, they took away my vaile from me, laid me open, shamed me, and exposed me to all reproach, 1 *Cor.* 14. 24, 25. *Psal.* 145. 5.

Ver. 8. *I charge you O Daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of Love*] *q. d.* Finding no more comfort in the publique Minister of the Word, I sought help by the Prayer and Council of such of the faithful as I could meet with, and earnestly charged them, that if themselves did meet with my Beloved, and find any comfort in him, they would be earnest with him in their prayers for me, and make known unto him my case, that the love I bear unto him, maketh me languish with grief, and anguish of heart

heart for his absence from me.

Ver. 9. *What is thy Beloved more than other beloved, O thou fairest among Women? What is thy Beloved more than other Beloved, that thou doest so charge us?*] O thou, in whom we see and acknowledg more grace, and goodness, than is to be found in any other, and whom in that respect we honour; tell us what is the cause of this affection thou beareſt unto Christ, which seemeth strange unto us; what excellency is there in him above all other things, that men use to set their hearts and affections upon? Yea, we pray thee tell us what thou hast seen in him; that thou doest thus importune us.

Ver. 10. *My Beloved is white and ruddy, the chiefest among ten thousand*] *q. d.* My dear Lord and Saviour is every way fit and able to justifie such as come unto him; for he is both white, holy, harmless, and undefiled,

defiled, and ſeparate from ſinners; and ruddy through the merit and blood of the everlaſting Covenant, which ſpeaketh better things than that of *Abel*; yea, he is greater, and far more excellent, not only than any mortal Creature, but then the very Angels themſelves, *Pſal.* 46. 2. 7. *Heb.* 1. 4.

Ver. 11. *His Head is as the moſt fine Gold; his Locks are buſhy, and black as a Raven*] *q. d.* In reſpect of his Kingdom and Soveraignty, he is the God of Gold; not only moſt excellent and precious, (the being King of Kings, and Lord of Lords, *Rev.* 19. 16.) but moſt pure alſo and permanent; his Throne is for ever and ever; a Scepter of Righteouſneſs, is the Scepter of his Kingdom, *Heb.* 1. 8. His hairy-locks, the multitude of the faithful that hang and depend upon him, as upon the head; as they

are

are bushy in respect of their number, and the foulding and twineing one within another, through their mutual agreement and love; so are they black, and set forth, as a shadow in a picture, the excellent beauty that is in his face.

Ver. 12. *His eyes are as the eyes of Doves, by the Rivers of water, washed with milk, and fitly set*] *q.d.* His eyes are as clear & quick-sighted, *Rev.* 4. 14. 2. 18. chast, and also shining; white, without any spot or blemish; pure and clean, beholding no corruption, which he either revengeth not, or healeth not in his own blood, *Heb.* 1. 13. in a comely manner filling the hollow places prepared for them with absolute perfection, beholding the state and necessities of his Servants.

Ver. 13. *His Cheeks are as a bed of Spices, with sweet Flowers; his Lips like Lillies, droping sweet smelling*

ling mirrh] *q. d.* His open face and cleer manifeſtation of himſelf, is full of ſpiritual ſweetneſs and comfort; his ſpeech and doctrine alſo is moſt gracious, and ſuch as rejoyceth the heart; *Luk.* 4. 22. *Pſa.* 19. 8, 10.

Ver. 14. *His hands are as gold rings ſet with the Berril, his belly is as bright Ivory, over-laid with Saphirs*] *q. d.* The works of his hand, all his adminiſtrations, are moſt glorious and ſeemly; his bowels or ſecret parts, the inward councils of his heart, when once manifeſted, and revealed, appear all pretious, and full of miraculous glory.

Ver. 15. *His leggs are as Pillars of Marble, ſet upon ſockets of fine Gold, his countenance is as Lebanon, excellent as the Cedars,*] *q. d.* his divine power and providence, whereby he ſuſtaineth all his works, is everlaſting, moſt pure and glorious; His whole countenance, whereby he

shews and makes himself known to his people, *viz.* his publick Worship and Ordinances, *Gen.* 4. 14. is full both of sweetness and comfort, and of spiritual stateliness and Majesty.

Ver. 16. *His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O Daughters of Jerusalem,*] The words of his mouth are most sweet and comfortable, yea, there is nothing in him, whether you consider his Nature, or his Offices, his Active or Passive obedience, but it is most lovely and amiable, and therefore O my friends, sith my dear Lord and Saviour, is such an one as I have described unto you, marvail not though I do thus earnestly seek him.

Chap. VI.

Ver. 1. *WHether is thy Beloved gone, O thou fairest among Women? whether is thy Beloved turned aside, that wee may seek him with thee?*] Tell us O thou, whom for the graces of God, shining in thee, we do honour above all others, and who, (though thou soughtedst to us to help thee to him, as *ver.* 8.) art only able to tell us where he is to be found. Tell us we pray thee, whether thy dear Lord, and Saviour, is gone, and where he useth to be when he absenteth himself from thee, that we also (who by this description thou hast made of him, are drawn to a love and admiration of his excellencies,) may seek

him with thee, without whose help and company we have no hope to find him.

Ver. 2. *My beloved is gone into his Garden, to the beds of Spices, to feed in the Garden, and to gather Lillies.*] If you would indeed seek my dear Lord and Saviour, I will tell you where you may find him: He is gone to the Assemblies of the Saints, that joyn together in the use of his Ordinances; that's the place of his chief residence and abode, where He delights to be, that's his Garden, which he planteth and watereth; those are his beds of Spices, the place where the sweet graces of his Spirit grow; there he refresheth himself, with the spiritual service that is done to him by his Saints, and gathereth the goodly and pleasant fruits of their holiness, and righteousness, to make use of them for his advantage and glory.

Ver.

Ver. 3. *I am my beloved's, and my beloved is mine, he feedeth among the Lillies*] *q. d.* Now by this Meditation of the excellency of my Lord and Saviour, and ſpeech I have had thereof for the inſtruction of others, and drawing them to love him, I feel my faith revived in me, and am fully perſwaded, that I am his dearly beloved, and he with all his merits and graces are wholly mine, See *Chap.* 2. and *ver.* 16.

Ver. 4. *Thou art beautiful O my Love as Tirzah, comely as Jeruſalem, terrible as an Army with banners*] *q. d.* Though I have for thy ſluggiſhneſs, and neglecting me too much, through thy carnal ſecurity, withdrawn my ſelf from thee for a time, yet do I ſtill eſteem highly of thee; for thou, in thine Aſſemblies and Societies, art in mine account, as beautiful and pleaſant for the delight I take in thee, as *Tirzah*, (which for

that cause, sundry of the Princes of *Israel* made choice of, for their seat and place of aboad, 1 *Kings* 14. 17. and 15. 33. and 16. 8, 23.) as comely for the decent order of them, (*Col.* 2. 5. 1 *Cor.* 14. 40.) as *Jerusalem*, a Citty fitly compact together, *Psa.* 122. 3. which for the good order and government thereof, and for the house of God in it, was called the perfection of beauty, and joy of the whole earth, *Lam.* 2. 15. yea, terrible, in respect both of my word that is taught, and my spiritual censure, that are exercised in them, 2 *Cor.* 10. 4, 5, 6. *Psal.* 1. 8, 12, 13. *Zac.* 12. 2, 9. as an Army with banners.

Ver. 5. *Turn away thine eyes from me, for they have over-come me, thy hair is as a flock of Goats, that appear from Gilead*] *q. d.* When thou doest set thine eyes directly and stedfastly upon me, I take so great de-

light

light and pleasure therein, that I am even as it were overcome, and raised with joy. See *Chap.* 4. 1.

Ver. 6. See *Chap.* 4. 2.

Ver. 7. See *Chap.* 4. 3.

Ver. 8. *There are threescore Queens, and fourscore Concubines, and Virgins without number*] *q. d.* Although numbers of other Companies and Societies in the world, that seem in their outward glory and pomp, that are like to the Queens and Concubines of some great King, and the train of innumerable Virgins attending upon them.

Ver. 9. *My Dove, my undefiled is but one, she is the only one of her Mother, she is the choice one of her that bare her, the Daughters saw her, and blessed her, yea, the Queens and the Concubines, and they praised her*] *q. d.* Yet are none of them all in true glory and dignity to be compared to my Church, who is most sincere, and

void of guile, most pure, and uncorrupt in her Religion, and that worship she doth unto me, her Mother that bare her, *i. e.* that *Jerusalem* that is from above, my holy Catholick Church, where she was begotten by the word of truth, acknowledgeth her only for her natural Child, and esteems her above all others that bear the Name of her Children, neither is she thus highly esteemed of by me, and the whole company of holy and elect people only, but all that do make but an outward profession of the faith, when they see her, and consider her beauty, and glory, are ready to speak all good of her; yea, even they that most abound in the glory, and pleasures of this world, cannot but praise and admire her, *Deut. 4. 6.*

Ver. 10. *Who is she that looketh forth as the Morning, fair as the Noon, clear as the Sun, and terrible as an Ar-*

Army with banners] *q. d.* They ſhall in admiration of thee ſay, who, and how excellent is this bleſſed ſociety of the people of God; the beauty and glory whereof doth thus increaſe continually, being at the firſt, in the light and beauty of knowledg and grace, but like unto the Morning, or dawning of the day, after like the Noon, and never ceaſeing to grow and increaſe till it be like the Sun it ſelf, in his brightneſs: Terrible alſo (as *v.* 4)

Ver. 11. *I went down into the Garden of Nuts, to ſee the fruits of the Valley, and to ſee whether the Vines flouriſhed, and the Pomegranets budded*] When I for thy ſluggiſhneſs, and too much neglect of me, did ſeem to withdraw my ſelf from thee, I did not altogether forſake thee, but went to viſit thy publick Aſſemblies, which are as a well-dreſſed

dreſſed and pruned Orchard, to ſee and delight me with the beholding the beginnings of grace, and firſt-fruits of my ſpirit in my people; who though they grow in the Valley, and are lowly in their own eyes, yet are they in mine account as the Vine and Pomegranet-Tree, whoſe fruit is moſt pleaſant and comfortable.

Ver. 12. *Or ever I was aware, my Soul made me like the Chariots of Aminadab*] *q. d.* When I had but a little while eſtranged my ſelf from thee, mine affections were ſo ſtrongly bent unto thee, that I could not be long abſent from thee; but on a ſuddain, even ere I was aware, I was carried with a vehement deſire (as upon ſuch Chariots as Noble men uſe to ride in) to return unto thee again, and reſtore thee to the comfortable feeling of my gratious preſence with thee.

Ver. 13. *Return, return, O Shulamite;*

lamile; return, return, that we may look upon thee; what will ye see in the Shulamite? as it were the company of two Armies] Therefore since my desire and affection is such toward thee, return thou also, I earnestly and importunately require thee, O *Shulamite*, the true Daughter of *Jerusalem*, which was antiently called *Shalem*, Gen. 14. 18. *Psal.* 76. 2.) to thy former feeling and delight in me, that I and my holy Angels may behold it, and rejoyce in it, *Luk.* 15. 10. And ye, O ye holy Angels, when ye behold my Church, what shall ye see in her? Surely such a goodly and comfortable sight as *Jacob* at *Mahanim*, Gen. 32. 1, 2. even the company of my people, whom I have often compared to an Army with Banners, and your selves the Host of God, appointed to be her guard for her safety and protection.

Chap.

Chap. VII.

Ver. 1. *How beautiful are thy Feet with Shooes, O Princes Daughter; the joynts of thy Thighs are like Jewels, the work of the hand of a cunning Workman*] Oh how beautiful and seemly in mine eys art thou, in thy returning unto me: O thou, who in respect of thy new birth, art truly honourable; thy affections (which as thy feet do bring thee unto me) being shod with the preparation of the Gospel of peace, ready and prepared through the knowledg of the Gospel of peace, to go through thick and thin after me; make thee very amiable unto me, and thy holy desires (which like the joynts of thy Thighs, make thee nimble,

ble, and with chearfulneſs and ſpeed to come unto me) are more precious in my account, than the richeſt Jewels, being wrought in thee, not by any skill or power of thine own, but by the hand, the ſpirit of my Heavenly Father.

Ver. 2. *Thy Navel is like a round Goblet, that wanteth not liquor; thy Belly is like a heap of Wheat, ſet about with Lillies*] *q. d.* Thou art moſt fruitful, for thy Navel is not dry, but full of natural and kindly moiſture; thy Belly in reſpect of the fruitfulneſs of it, may be compared to a field of Wheat, that doth not only bear ſtore of Corn in the mid'ſt of it, but is fruitful, even in the utmoſt ſides and corners of it, and is not fenced and encompaſſed about with a a Thorny hedge, but with Lillies, which as they are moſt pleaſant to behold, ſo uſe they not to grow and proſper, but in fruitful ſoyles, and

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are themſelves very fruitful alſo.

Ver. 3. *Thy two Breaſts, are like two young Roes that are Twins*] Thy Teachers upon whom my people hang like new-born Babes for the ſincere Milk of the Word, being full of chearfulneſs and ſwiftneſs, do with a ready mind deliver to my people the food of their Souls, and do with their mutual conſent and agreement greatly grace the Miniſtry alſo.

Ver. 4 *Thy Neck is like a Tower of Ivory, thine Eyes like the Fiſh-pools of Heſhbon, by the gate of Bath-rabbim; thy Noſe is as the Tower of Lebanon, which looketh towards Damaſcus*] *q. d* Thy holy Diſcipline and Government, which like the neck, ſupports the Doctrine and Miniſtry, is for the ſtrength and beauty of it, like a Tower of Ivory. Thy Teachers and Miniſters whom I have ſet to be the eyes for thy guidance and direction, are for the clearneſs

of

of their ſight, and the flocking of my people unto their Miniſtry, like the Fiſh-pools in *Heſhbon*, that were by the gate, at which, the greateſt number of the people were wont to go in and out. Thy Noſe, the Organ of ſmelling, is perfectly featured like the curious Tower of *Lebanon*, that looks toward *Damaſcus*, i. e. the judgment and faculty in diſcerning of Doctrines, and the ſpirits of thy Teachers is exact.

Ver. 5. *Thy Head upon thee is like Carmel, and the Hair of thine head, like Purple, the King is held in the Galleries*] *q. d.* Thine Head is for comlineſs and freſhneſs of colour and vigour, like *Carmel*, that fruitful Mountain, 1 *Sam.* 25. 2. 2 *King.* 19. 23. The multitude of Teachers (who for their number, are as the hair of their head) are all as Kings and Princes (whoſe manner was to be attired in Purple, *Dan.* 5. 7. 16.

29.

29. *Mar.* 15. 17.) *Rev.* 1. 6. *Zac.* 12. 8. The King, *i. e.* my Self and Heavenly Father, are in our desires and affection (through the delight and pleasure we take in thee) even tyed and bound to be ever with thee, in thy galleries or walking-place; the place of thy publique meeting, or holy Assemblies.

Ver. 6. *Oh how fair, and how pleasant art thou, O Love, for delights*] But why should I insist on thy comliness and beauty, on thy several parts and members; thou art throughout, and all over, (through the imputation of my perfect holiness and righteousness unto thee) so fair and beautiful in mine eyes; and I do take that exceeding delight and pleasure in thee, (O thou that art not only beloved of me, but even my Love; I love nothing else but thee, nor can ever be weary of loving thee) as I am even in a vehement admiration thereof, and can

can find no terms or comparisons sufficient to expres it.

Ver. 7. *This thy Stature is like to a Palme-Tree, and thy Breasts to clusters of Grapes*] *q. d.* Thou art in thy whole body like to the Palme-Tree, which besides the pleasant fruit it beareth, cannot be kept from growing, or flourishing, by any waight or burden that is laid upon it; no affliction or persecution can hinder thy growth, but it will rather cause thee to flourish the more, *Psal.* 92. 12, 14. Thy Ministers and Teachers, are for their comfort, that their Doctrine worketh in the hearts of my people, and for the plenty and abundance of fruit which they do yeild, fitly compared unto clusters of Grapes.

Ver. 8. *I said, I will go up to the Palm-Tree; I will take hold of the boughs thereof; now also thy Breasts shall be as clusters of the Vine, and the smell*

of thy nose like Apples] *q. d.* I resolved with my self, when I saw how thou dost flourish, and how fruitful thou art, to dress and prune thee, that thou mayest be more fruitful, and to gather and refresh my self with the pleasant fruits of holiness, and righteousness which thou bringest forth. Yea, I will also, in joyning my self unto thee, bless thee; causing thy Teachers to abound yet more and more in the fruitfulness and comfort of their Doctrine, and making such a sent and savour to come from thee, as shall (like the pleasant Apples) refresh the spirits of my people that are ready to faint.

Ver. 9. *And the roof of thy mouth, like the best Wine, for my Beloved, that goeth down sweetly, causing the lips of those that are asleep, to speak*] *q. d.* And the uttering and delivering of thy Doctrine, by the Preaching of my Ministers, shall be for the com-

comfort and benefit of my beloved ones, like unto the best and strongest wine, not only for the sweetness and delight they shall take in it; but for its force and opperation also, for it shall waken and revive such as are even in a dead sleep of sin, and cause them to shew and declare it by speaking the language of *Canaan* to the praise and glory of God, *Isa.* 35. 6.

Ver. 10. *I am my Beloveds, and his desire is towards me*] *q. d.* Is it so, that notwithstanding all my weaknesses & corruptions, that thou esteemest of me? Well then, I do fully believe in my heart, and profess with my mouth, that I am my Beloveds dear Spouse; his body, flesh of his flesh, and bone of his bone; yea, that I am not my own, but wholly at his will and command to serve and obey him; and his desire, and his care, and affection is wholly set upon me, and bent for my good.

Ver. 11. *Come my Beloved, let us go forth into the field, let us lodg in the Villages*] *q. d.* Let us O my dear Lord and Saviour go together, with patience and diligence, using our joynt-endeavours to do our spiritual Husbandry upon such of thine Elect as are abroad in the world, and do not yet inhabit the City of our good, nor are Members of his visible Church.

Ver. 12. *Let us get up early to the Vineyards; let us see if the Vine flourish, whether the tender grape appear, and the Pomegranets bud forth; there will I give thee my Love*] *q. d.* Let us with speed and diligence comfort and visit all those Nations and people, whom God in his Council and decree, hath determined to call and make his Church, in whom (though they yet bear no fruit unto him) he doth already by his grace, work some aptness and readiness to receive and embrace the means of their Salvation,

on, and to bring forth the pleasant fruits of righteousness to God; let us I say, use the means with all diligence that they may be called and converted, and with patience expect fruit from them. [*There will I give thee my loves*] *q. d.* there and among the people (whether this be meant of the calling of the Gentiles in the Apostles days, or of the conversion of the Jews) thou shalt more fully enjoy me, and beget Children of me unto God, then ever yet thou did'st.

Ver. 13. *The Mandrakes give a smell, & at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my Beloved*] Let us the rather do this, because the time is even come, that those, thine Elect, which are yet without thy visible Church, should be called and made fruitful unto God; those among them that will not only bear fruit themselves, but also provoke o-

thers to do the like, do (even as it were already) begin to shew themselves; yea, the fruits of righteousness and holiness of all sorts, which we take pleasure in, are even at our gates ready for us to receive and refresh our selves withal, which the Nations are apt to yield upon the Husbandry we shall do upon them, and means we shall use for their Conversion; yea, the fruits of the Gospel, which these Nations shall yeild, are even the chiefest dainties which I have laid up and reserved for thee, O my dear Lord and Saviour.

Chap. VIII.

Ver. 1. O *That thou wert as my Brother that ſucked the breaſts of my Mother, when I ſhould find thee without, I would kiſs thee, yet, I would not be deſpiſed*] *q. d.* O that the day were come, wherein thou by taking our nature upon thee, ſhall become my Brother, *Heb.* 2. 11, 14. and make thy ſelf under the ſame Law, that we are ſubject to, ſubmitting thy ſelf to all the Ordinances, whereby my Mother (the holy Catholick Church,) doth give ſuck and nouriſhment unto her children; then would I more openly and familiarly converſe with thee, and teſtifie both my homage and

love unto thee; and yet (and yet so clearly, that thy glory shall be manifested to the world, as) all men shall count thee worthy of that duty I shall do unto thee, and not despise me for it.

Ver. 2. *I would lead thee and bring thee to my mothers house, who would instruct me: I would cause thee to drink of spiced wine, of the juice of my Pomegranate.*] *q. d.* Then would I, (when thou hast first revealed thy self unto me, and vouchsafed me the honour, that by my means, thou shouldst first be made known to the *Gentiles*, bring thee forth by publishing thy Gospel unto all Nations,) into the Assemblies and solemn Meetings of the universal Church (whose daughter I am,) where I shall be more fully instructed in thy will, then hitherto I have been; then would I entertain thee with a royal feast, of the manifold and di-

vers

vers graces of thy people, wherein I know thou would take more delight, then any man taketh in the wine, that is moſt delicately ſpiced, or in the moſt comfortable juice of the Pomgranate.

Ver. 3. *His left hand ſhould be under my head, and his right hand ſhould imbrace me*] *q.d.* Then will my dear Lord and Saviour wholly reſt and repoſe him in my boſom; then ſhall I enjoy his comfortable and loving embracings, and have more full and ſweet communion with him then formerly I have had.

Ver. 4. *I charge you O ye daughters of Jeruſalem, that ye ſtir not up, nor awake my love until he pleaſe,*] *q. d.* I do in moſt earneſt manner require you all, ye that profeſs your ſelves Members of the viſible Church, that you do no way by the leaſt averſion, diſquiet or interrupt this my ſweet peace and comfort, I

have

have so long as he shall please in his mercy to continue it unto me.

Ver. 5. (*Who is this that cometh up from the Wilderness leaning upon her Beloved?*) *I raised thee up under the Apple-tree, there thy Mother brought thee forth, there she brought thee forth that bare thee.*] *q.d.* Then and in those daies it shall be said of me, who, or how excellent a person is this, that forsaking in her affections, and leaving the World, (which is as barren and uncomfortable to live in, as any wilderness, *Isa.* 40. 3.) and renouncing the pleasures, and delights of it, resteth wholly on her beloved Lord and Saviour; I have not now of late begun to love thee O my dear Lord and Saviour, but I raised thee up, and laying hold on thee by faith, stirred up thy love towards me, even under that Apple Tree, where, after I had by the subtilty of the Serpent, destroyed

ſtroyed my ſelf, the Lord reſtored me to life by that gratious promiſe, *Gen.* 3. 15. In that place, and that time, wert thou firſt by faith formed in the womb of the Catholick Church, *Gal.* 4. 19. and brought to light.

Ver. 6. *Set me as a Seal upon thine heart, as a Seal upon thine arm, for love is ſtrong as death, jealouſie is cruel as the grave, the coales thereof, are coales of fire, which hath a moſt vehement flame*]*q.d.* be thou never unmindful of me, but let me be as the impreſſion of a Seal, both in thine heart, and in thine eye continually; for love requires love, and my love to thee, is ſo Ardent and ſtrong, that I can no more reſiſt it, then a man is able to reſiſt, and withſtand Death it ſelf, againſt which it a were a folly for any to ſtrive, and contend; and my jealouſie, / leſt any ſhould bereave me of thy love, or any thing

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alienate thy affection from me, consumeth me like the grave, in which respect also it's like to the hottest fire, the most fumous and raging flame that devours all.

Ver. 7. *Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be utterly contemned*] *q. d.* yea, my love to thee is is not only so ardent and strong, but durable and unchangeable, no floods of persecution and affliction shall ever be able to quench it, nor if all the delights and pleasures of the World should be offered me to draw away my love from thee, I would utterly despise them.

Ver. 8. *We have a little Sister, and she hath no breasts, what shall we do for our Sister, when she shall be spoken for*] *q. d.* We have the Church of the *Gentiles*, which in the

the eternal Council of God, is our Sister, and is yet in her non-age, not ripe for marriage, being unable through the want of thy serving Ordinances, to bring forth or nourish any Children unto thee, when the time shall come, that she shall grow riper in years, and her friends shall set her forth, and speak for her, (as the manner is to do for Maids to be bestowed in Marriage,) *i. e.* when the time shall come that God in his decrees hath set for her calling and conversion, and when all the faithful shall labour by their prayers to further it, what shall we do for her, what wilt thou out of the richness of thy wisdom and grace, and what shall I when thou wilt be pleased to use me, as thine instrument in this work, do to increase and adorn her?

Ver. 9. *If she be a Wall, we will build upon her, a Palace of Silver: and if*

if she be a door, we will inclose her with boards of Cedar.] *q. d.* If the Church shall enjoy the benefit and defence of a good Government, we, *i. e.* I by thy Ministry will make it a glorious Church, like to a stately and sumptuous Palace, meet for the King of Glory to dwell in; if she shall for a time want the benefit, and have only the help of the sound doctrine of Salvation, through faith in me, (who am the door, whereby mine Elect enter into the Kingdom of grace and glory, *Jo.* 10. 7, 9.) then will we so strongly inclose and fence this doctrine, by my providence and powerful assistance of my Spirit, as it shall never decay, nor the gates of Hell prevail against it.

Ver. 10. *I am a wall, and my breasts like Towers, then was I in his eyes as one that found favour.*] *q. d.* O my dear Lord and Saviour, let this thy promise be fulfilled to the

the new eſtate of thy Church, for (fore-ſeeing by Faith, and being fully aſſured of that glorious and bleſſed eſtate I ſhall be in at that time, when the Gentiles ſhall be called, as if it were already come to paſs.) I do in thankfulneſs and joy of heart, profeſs and glory, that I am, for the ſtrength and defence I have, through the government thou haſt eſtabliſhed in me, as a ſtrong Wall; and my Miniſtry, by which, as by breaſts I nouriſh my Children, is through the abundance of the ſincere Milk of the Word, wherewith it is furniſhed like unto great Towers; in reſpect whereof, I ſhall be moſt acceptable unto thee, and thine affection and favour ſhall be increaſed towards me.

Ver. 11. *Solomon had a Vineyard*] (in a moſt fruitful place, even) at *Baal-hamon*] a place, that as far exceeds others in fruitfulneſs, as the Lord

Lord and Maſter doth excel in dignity; the multitude of his Servants and Followers that are under him; he could not dwell in this Vineyard, nor keep it, and dreſs it himſelf, but was fain to let it out to others that might keep and dreſs it; yet received he much benefit by this his Vineyard, for every of his Tenants and Farmers that did Husband it, brought unto him for his Rent, 1000 pieces of Silver; which amounts unto 125.*l.*

Ver. 12. *My Beloved which is mine, is before me*] *q. d.* But my Church, which is my Vineyard, is always in my ſight; I dwell in it my ſelf, watch it, and dreſs it my ſelf, and put it not forth to others, though I uſe the help and miniſtry of my Servants, both in planting and watering of it, in watching, keeping, & dreſſing of it; yet am I with them alwaies my ſelf, as the Chief and Maſter-Work-man; and do encreaſe, ſtrengthen,

ſtrengthen, and bleſs their labours, work with, and by them; if I be from them, they can do nothing. And therefore, whereas thou O *Solomon*, receiv'ſt but five parts of the increaſe of thy Vineyard, how fruitful ſoever it be, and are fain to allow a ſixth part thereof to them that dreſs and keep it; the whole profit and fruit that my Vineyard, (my Church) doth yeild, redoundeth wholly to my Self; and my Servants that labour in it, work not for themſelves, but Me alone.

Ver. 13. *Thou that dwelleſt in the Gardens, the Companions hearken to thy Voyce, cauſe me to hear it*] *q. d.* O my dear Church and Spouſe, who haſt thy chief aboad, and art moſt ſeen in the Aſſemblies, where my people meet together to worſhip me, which both for the pleaſantneſs and fruitfulneſs, are like to the choiceſt and ſweeteſt Gardens; all the faithful

which have a moſt near communion with me, and among themſelves, will hearken unto thy voyce and miniſtry; let me by their prayers and praiſes, and holy confeſſions they make of my truth, wherein thou haſt inſtructed them, hear and diſcern that they have indeed hearkened unto thee; for therein ſhall I take great comfort and delight.

Ver. 14. *Make haſt my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*] *q. d.* O my dear Lord and Saviour, do thou ſoon finiſh theſe days of ſin and miſery, and be thou like the Roe or young Hart in thy ſpeed in comeing to judgment, and gathering together all thine Elect, to take them with thee into thy Kingdom, which as it is fitly compared unto a Mountain, becauſe it is in the higheſt Heavens, ſo may it be called a Mountain of Spices, becauſe there ſhall be fulneſs of joy and pleaſures for ever more.

Cant.

CANTIC. I.

CHAP. I.

Verse 1.

THe Song of Songs, which is *Solomons.*

Ver. 2.

O let him joyn his lips to mine,
And solace mine with his:
Thy matchless love excelleth wine,
(No Vintage joy like this.)

Ver. 3.

The savour thy good Oyntments shed;
The Odours of thy name:
The Virgins hearts have ravished,
And their desires enflame.

Ver. 4.

Draw me, we will run after thee:
(Ther's none but thou can do't):
Me hath the King (where I would be)
Into his Chambers brought.
Thus made glad, wee'l rejoyce therein,
Thy loves (so far above,)
We will remember more than wine:
Thee do the upright love.

Ver. 5.

You Daughters of *Jerusalem*,
I'm black, but comely so:
Thus both as *Ismaels* Tents I seem,
And *Solomons* Curtains too.

Ver. 6.

Look not upon me, cease to gaze,
Now we so black you see;
Because the Sun, with scorching rayes,
Hath so discoloured me.
My Mothers Children me betray'd,
And in their anger, they
Me keeper of the Vineyards made;
But mine neglected lay.

Ver. 7.

My Dearest, unto me make known,
Where thou dost feed thy Flock.

Where

Where thou doſt make them reſt at noon'
By what cool ſtream or rock,)
Leſt I ſhould be as one of them,
That turn aſide to thoſe, (ſeem,
Their Flocks, which thy Companions
But are diſguiſed Foes.

Ver. 8.

O thou, whoſe beauty doth excell
All others of thy Sex;
If this, becauſe thou can'ſt not tell,
Thy troubled mind perplex;
Go forth, and in thoſe foot-ſteps tread,
Thoſe tracts, the Flock frequents;
And thou thy Kids ſecurely feed,
Beſides the Shepherds Tents.

Ver. 9.

My Love, I have compared thee
Unto thoſe ſtately Steeds,
Which in King *Pharoahs* Charots be,
(So much thy praiſe exceeds.)

Ver. 10.

Thy Cheeks are comely, and thy Neck,
(To all, that do behold)
Thoſe, with theſe rows of Jewels deckt,
This, with that chaine of Gold.

Ver. 11.

(That thou may'ſt yet more ſplendid ſhew,
And more illuſtrious be,)
Borders of gold will we beſtow,
With ſilver ſtuds on thee.

Ver. 12.

My Spikenard, while the King doth ſit,
And entertain his gueſts,
At his full Table, then of it,
How is the ſmell diſpers'd?

Ver. 13.

A bundle of refreſhing Myrrh
To me, is my Beloved;
Hee'ſt lye betwixt my breaſts, and there
Reſt all night un-removed.

Ver. 14.

As Camphire-cluſters, when they blow,
Is my Beloved to me;
As thoſe, which in thoſe Vineyards grow,
Which in *Engedi* be.

Ver. 15.

Behold thou'rt very fair my Love,
Behold thou'rt very fair;
Thou by thine eyes, might'ſt be a Dove,
(So milde, and chaſte they are.)

Ver. 16.

Ver 16.

All beauties, my Beloved, ſhow
In thee, and there are ſeen:
Behold thou'rt faire, and pleaſant too;
Alſo our bed is green.

Ver. 17.

The beams, which o're our houſe are laid,
And every Manſion there,
Are all of goodly Cedar made;
Our Rafters are of Firr.

Chap. II.

Ver. 1.

A Roſe, when it doth freſhly blow,
The *Sharon*-Roſe am I;
The Lillie of the Valley too,
(And all their praiſe out-vie,)

Ver. 2.

And as the Lillies to the briers,
When theſe encompaſs this;
So my fair Love, when ſhe appears
Amongſt the Daughters, is.

Ver. 3.

As the fair fruitful Apple-tree,
Amongſt the Forreſt ones; So's

Soe's my Beloved, ſuch is he,
Compared with the Sonnes.
Under his ſhaddow I ſat down,
Where my delight ſurpaſt,
And his rare fruit (before unknown)
Was ſweet unto my taſt.

Ver. 4.

He brought me to his Banquet-houſe,
(For entertainments made,)
And love, was over me, his Spouſe,
The Banner he diſplaid.

Ver. 5.

Stay me with Flagons, ſtay me ſoon,
With Apples; O remove
Theſe fainting fits, or ere I ſwoon,
For I am ſick of Love.

Ver. 6.

Under my head, when I take reſt,
He doth his left hand place;
And with his right hand o're my breaſt,
He doth me faſt embrace.

Ver. 7.

You Daughters of *Jeruſalem*,
I, by the Roſe, and Hind,

Ad-

Adjure you, and by all of them,
The fields have of their kind,
Now my Beloved takes his eaſe,
That you due ſilence keep,
Nor ſtir him up, until he pleaſe,
Nor once diſturb his ſleep.

Ver. 8.

'Tis my Beloved's voyce I hear,
Behold he's coming ſtill:
Leaping upon the Mountains there,
Skipping from hill to hill.

Ver. 9.

Like a ſwift Roe is my Belov'd,
Like a young Hart he is;
Loe he behind our wall remov'd,
Looks through the Lattices.

Ver. 10.

To me then my Beloved ſpake,
Riſe up and do not ſtay;
'Tis time to riſe, my Love; awake,
My fair one; come away.

Ver. 11.

For loe, the Winter now is paſt,
(Which was ſo ſharp and ſore,)
The threatning rains (which fell ſo faſt)
Are gone, & clean blown o're,

Ver. 12.

The flourie ſpring adorns the Earth,
Birds ſing in ſhadie groves,
The Turtles ('tis a time of mirth)
Now murmur to their loves.

Ver. 13.

Fig-trees put forth green Figgs, likewiſe
Vines tender grapes, and they
Smell; O how ſweet, my Love, Ariſe,
My fair one, come away.

Ver. 14.

My Dove, who in the Rock doſt bide,
Within the clifts immur'd,
Who doſt within the ſtairs reſide,
There ſecretly obſcur'd:
Thy countenance to me diſcloſe,
Thy voice to me advance;
For ſweet is thy melodious voice,
Comely thy countenance.

Ver. 15.

For us the ravening Foxes take,
Spare neither old nor young,
Which of our Vines ſuch havock make,
For they have Grapes begun.

Ver. 16.

He, who is my Beloved indeed,
Is mine and I am his,
The place, where he delights to feed,
Amongſt the Lillies is,

Ver. 17.

Till day, my *Dear*, it's light impart,
And duskie ſhaddow's flee,
Turn thou, and like a Roe, or Hart,
On *Bether* Mountains be.

Chap. III.

Ver. 1.

BY night, upon my Bed, I ſought
Him, whom my Soul doth love.
I ſought him, but I found him not,
My pains did fruitleſs prove.

Ver. 2.

Perplexed I reſolv'd to riſe,
And ſearch the Citty round,
Both narrow ſtreets, and broader wayes,
At leaſt till I had found.

Thus

Thus ſearching, I purſu'd more hot,
Him, whom my ſoul doth love;
I ſought him, but I found him not,
My pains did fruitleſs prove.

Ver. 3.

Me wandring thus, the *Watch* did find,
As they the round had been;
To whom I ſaid, with troubled mind,
Have ye my Soul's Love ſeen?

Ver. 4.

No ſooner I from them was gone,
Nor many ſteps had paſt,
But him, my Soul's beloved one,
I found and held him faſt:
Nor let him go, till I had brought
Him to my Mothers houſe,
The chamber, where the (moſt devout)
Conceived me, his Spouſe.

Ver. 5.

You daughters of *Jeruſalem*,
I by the Roe and Hinde,
Adjure you, and by all of them
The Fields have of their kind,
Now my Beloved takes his eaſe,
That ye due ſilence keep;

Nor ſtir him up, until he pleaſe,
Nor once diſturb his ſleep.

Ver. 6.

Who's this preſented to our eyes,
Who from the Deſart comes,
Who does like ſmoak in pillars riſe,
Perfum'd with fragrant Gums?
The gums of Myrrh and Frankincenſe,
With (what *Sabea* elſe,
Affords, for) all the powders thence,
Wherein the Merchant deals.

Ver. 7.

Behold his Bed, even *Solomons*,
A guard about it ſtands,
Of threeſcore valiant Champions,
Drawn out of *Iſraels* bands.

Ver. 8.

So dreadful to their Enemies,
All Warriours skil'd in fight,
Their bright ſwords mounted on their thighs,
Becauſe of fear by night.

Ver. 9.

(For his delight) King *Solomon*
A ſumptuous Charot made;
Of Cedars fetch't from *Lebanon*,
Where he his ſtores had laid.

V. 10.

Ver. 10.

The Pillars, which the frame sustain,
Where all with Silver wrought,
And what he for the Throne ordained,
With Gold from *India* brought.
With *Tyrian* Purple, he did face
That part, which was above,
And for *Jerusalems* daughters grace,
The midst he pav'd with love.

Ver. 11.

Goe forth yee *Sion* daughters, goe,
Behold King *Solomon*,
(O what a bright and glorious show)
Now he his Crown has on:
The crown which on his sacred head
His royal Mother plac'd,
When he his Nuptial finished,
And was with joy's embrac'd.

Chap. IV.

Ver. 1.

BEhold, thou'rt very fair my love,
Behold thou'rt wonderous fair,
Thou hast the eyes as of a Dove
Couch't underneath thy hair.

Whose

Whose dangling curles resemblance
Unto the numerous flocks, (beat
Of climbing Goates, as they appear,
From *Gileads* towring rocks.

Ver. 2.

Thy teeth are like a flock of sheep
New washt, and even shorne;
All which have twins they bare and keep,
None barren or forlorne.

Ver. 3.

Thy lips are like a scarlet thred,
Whence graceful accents flow,
Thy temples in thy locks not hid,
Like some Pomegranate show.

Ver. 4.

Thy neck like *David's* tower doth stand,
Built for a Magazin,
Wherein a thousand bucklers hang,
All shields of mighty men.

Ver. 5.

Thy two breasts are like two young Roes,
Twins of one fruitful Dam;
The Lillies, O how sweet to those,
They feed amongst the same.

Ver. 6.

Ver. 6.

Until the morning light appear,
And ſhaddow flee from hence,
Ile get me to the Mounts of myrrh,
And hill of Frankincenſe.

Ver. 7.

Thour't fair my *Love*, thou art all fair,
As fair, as fair can be;
No ſtain thy fairneſs doth impare,
There is no ſpot in thee.

Ver. 8.

Come O my *Spouſe*, O come away
With me from *Lebanon*,
Look from the top of *Amana*,
Of *Shenir*, and *Hermon*;
From every dark devouring Cave;
The dreadful Lions-dens, (rave;
And mountains where the Leopards
O come with me from thence.

Ver. 9.

My Siſter, thou my Spouſe, that eye
This chain about thy neck;
My raviſht heart in Fetters tie,
And all my powers ſubject.

Ver. 10.

My Sister, O thy lov's so fair,
My Spouse, it wine excels;
Nor any Spice of all that are,
Sweet, as thine Oyntments, smells.

Ver. 11.

Like hony-combs thy lips, my Spouse,
Drop honey all along:
A stream of milk, and honey flowes
From underneath thy tongue.
The Robe and Vesture thou hast on,
The Garments thou dost wear,
Smell like the smell of *Lebanon*,
And all that's pleasant there.

Ver. 12.

My Sister, she who is my Spouse,
What enclos'd gardens be,
Or springs shut up, (which no man knows)
Or Fountains seal'd, is she.

Ver. 13.

An Orchard stor'd with pleasant fruits,
(Such fruits thy plants do bear:)
Pomegranat-trees there spread their roots
Camphire, and Spikenard's there;

Ver. 14.

Sweet Spikenard, Saffron newly blown,
Disperse their savour thence,
With Calamus and Cinnamon,
And trees of Frankincense;
Myrrh, Alloes, and all that's rare,
With every precious spice;
Whose Odours do perfume the aire,
And Lovers hearts entice.

Ver. 15.

From thee those living springs proceed,
Those streams in plenty run,
Which do our plants with moysture feed,
As from Mount *Lebanon*.

Ver. 16.

Awake O North, O South arise,
Upon my garden blow;
That from each rich and precious spice
A fragrant smell may flow.

Ver. 17.

Beloved (grant my humble suit)
Come with a Lovers hast,
Into thy gardens, eat the fruit,
That most delights thy tast.

Chap. V.

Ver. 1.

INto my garden I am come,
My Siſter-Spouſe moſt dear,
Of every ſpice have gathered ſome,
And with my ſpice, my Myrrh.
In hony-combs all pure, and freſh,
My honey I have eat:
I've drunk my wine new from the preſs,
With milk warm from the Teat:
Come Friends (for you is all this ſtore)
Eat till ye have enough;
Drink O Beloved, nor give o're,
Till you'r enflam'd with love.

Ver. 2.

Although I ſleep, and lie ſecure,
My reſtleſs heart doth make;
'Tis my Beloved's voyce I'me ſure,
His knock, and he that ſpake:
My Siſter open unto me,
My Love, O thou, more milde,
Then gaulleſs Doves, I long to be
With thee my undefil'd:

The dews, which on my head have light,
My drenched hair do fill;
The dropping moysture of the night,
Down from my locks distill.

Ver. 3.

Shall I, now I am all undrest,
Go cloath my self again!
My feet washt fair, in hope of rest,
Shall I so soon distain?

Ver. 4.

But, when I my Beloveds hand
Upon the latch discernd;
Greiv'd, that I should so long withstand;
O then my bowels yearnd!

Ver. 5.

And rising, if he still was there,
To open to his knock, (myrrh,
My hands dropt myrrh, sweet smelling
As I but toucht the lock.

Ver. 6.

To my Beloved, thus kept out,
Then opened I the doore,
But my Beloved (griev'd no doubt)
Was gone away before.
My soul, because he did complain,
Fail'd me, my heard did break; I

I ſought, and call'd, but all in vain
to find, or make him ſpeak.

Ver. 7.

The Watch, both they that walkt the (round,
And they that kept the wall,
Found, ſmote,& gave me many a wound,
And took away my vaile.

Ver. 8.

You Daughters of *Jeruſalem*,
I charge you, ere you move,
Tell my Belov'd, ye finding him,
That I am ſick of love.

Ver. 9.

O thou, of all our Sex moſt faire,
What's thy Beloved trow?
Or what's he more than others are?
That thou doſt charge us ſo?

Ver. 10.

Why, my Beloved (to be breif,)
Pure white, and ruddie is,
Amongſt ten thouſand he is cheif,
And beauties maſter-peice.

Ver. 11.

His head is of refined gold,
His locks all buſhie grow,

With curles, which in each other fold,
Black as the pruned Crow.

Ver. 12.

His eyes, as if he were a Dove,
By ſome clear rivolet,
Waſhed in milk, and as they move,
Alike exactly ſet.

Ver. 13.

His cheeks as beds of Spice and flowers
Which pleaſant ſmells confer,
His lips like Lillies (filling ours)
With drops of fragrant Myrrh.

Ver. 14.

His Hands as rings of gold with Jemms
Of blazing *Berril* made,
His Belly polliſht Ivorie ſeems,
With *Saphires* overlaid.

Ver. 15.

His Legs like marble pillars ſtand
Upon gold ſockets plac'd,
His Countenance like *Lebanon*,
With loftie Cedars grac'd.

Ver. 16.

His Mouth moſt ſweet, and all of him
Moſt lovely; this, O this,

O Daughters of *Jeruſalem*,
My Souls beloved is.

Chap. VI.

Ver. 1.

FAir Virgin, parallel'd by none;
If thou canſt tell us, doe,
Whither thy Soul's beloved's gone,
That we may ſeek him too.

Ver. 2.

Down to his Garden, my belov'd,
And beds of ſpices there,
Is gone to feed on fruits improv'd,
And gather Lillies fair.

Ver. 3.

I'me my Beloved's, He is mine,
In love which words exceeds,
Our hearts doe mutually combine,
He amongſt the Lillies feeds.

Ver. 4.

Fair *Tirza*, comely *Solyma*,
Thy beauty, love, excels;

No Army in Battalia,
Thy Terrors parallels.

Ver. 5.

O turn away thine eyes from me,
Each glance in fetters locks;
Thy hair, a flock of Goats might be,
When seen on *Gilead*'s rocks.

Ver. 6.

Thy teeth like Sheep, as they anew
Come from the washing, all
Of which, not one a barren Ewe,
But equal Twins let fall.

Ver. 7.

Thy temples (to the rest, so rare,
Compleatly adequate)
Do underneath thy well-spread hair,
Look like the Pomegranate.

Ver. 8.

They boast of many Queens, great store
Of Concubines, a train
Of Virgins infinitely more
Than numbers can contain.

Ver. 9.

My Dove, my undefil'd is one,
Her Mothers only dear;

The all, and very choice alone,
Of her, who did her bear:
The Daughters this unparallel'd
Saw, and her praise confest,
The Queens and Concubines beheld,
And did pronounce her blest.

Ver. 10.

Who's this? who like the new-begun,
And pleasant morning show's,
Fair as the Moon, bright as the Sun,
(When most illustrious:)
Who though so pleasant, fair, and bright,
Yet terrible; the dread
Of Armies does not more affright,
When they their Ensignes spread.

Ver. 11.

I to my pleasant Gardens went,
Where spicy Nutmegs blow,
To see the fruit, and increment,
Which in the Valley grow;
To see the Vines, if they, (their jems
Disclos'd) young clusters bear,
To see the Granats on their stems
In their first bud-appear.

Ver.

Ver. 12.

I, e're I was aware, or knew,
With ſtrong deſires enclin'd,
As in *Amin'dabs* Charots flew,
(Whoſe wheels out-ſtrip the wind.)

Ver. 13.

Return, O *Shulamite*, return,
Return to Us, that we,
(Who for thy abſence greatly mourn,)
Thee once again may ſee.
What is there in the *Shulamite*
May ſuch deſires create?
Two Armies prevalent in fight,
A ſtrife inveterate.

Chap. VII.

Ver. 1.

HOw beautiful (for thee moſt meet,)
Thee ſo illuſtrious,
O Princeſs daughter, are thy feet,
Thy Feet adorn'd with ſhoes!

How

How are the junctures of thy Thighs,
Like jewels, which impart
To curious, and admiring eyes,
The skilful Workmans Art!

Ver. 2.

Thy Navel's like a Goblet set,
With moisture standing out;
Thy Belly like an heap of wheat,
With Lillies round about.

Ver. 3.

Thy Breasts are like two new-wean'd (Roes,
Twins of one fruitfull Dam:

Ver. 4.

Thy Neck like a fair Turret shews,
Which they of Ivory frame:
Thine Eyes, the fish-pools in *Heshbon*,
By th'gate of *Beth-rabbim*,
Thy Nose, the Tower of *Lebanon*
Facing *Damascus*, seem.

Ver. 5.

Thy Head like fruitful *Carmel* is,
Whose hair's like purple stain'd;
Within his royal galleries,
How is the King detain'd!

Ver. 6.

How fair and pleaſant for delight
I thee, O love, eſteem,

Ver. 7.

Thou mighſt a Palm be by thine height,
Thy Breaſts fair cluſters ſeem.

Ver. 8.

I ſaid unto the Palm aloſt,
To it's ſweet fruit, I'le go,
And take hold of the boughs thereof,
Which the victorious ſhow.
Alſo, thy Breaſts ſhall kindly ſwell,
Like cluſters of the Vine;
Thy Noſe ſhall, as ripe Apples ſmell,
(No breath's ſo ſweet as thine.)

Ver. 9.

Thy Pallat too the beſt wine ſhows,
For my Beloveds ſake,
Which goes down ſweetly as it goes,
Making th'aſleep to wake.

Ver. 10.

I'm my Beloveds, none but he
To me can title claim,
And in him, zealous love to me,
Doth ſtrong deſires enflame.

Ver. 11.

Ver. 11.

Come my Beloved, let us goe,
And walk the Fields throughout,
And for our lodging, take into
Some Village there about.

Ver. 12.

Then to the Vineyards, let's be gone,
And ere it's day be there,
To see the Vines, if they come on,
And their young grapes appear:
To see how the Pomgranets prove,
Whether they bud, or no;
There will I give, out of my love,
And all on thee bestow.

Ver. 13.

My Dear, the Mandrakes give a smell,
And at our gates there be,
Fruits new and old, what ere excel,
Which I've laid up for thee.

CHAP.

Chap. VIII.

Ver. 1.

WEr't thou my Brother, wer't thou (this
And ſuck't my Mothers breaſt,
Thee, when I found without, i'de kiſs,
And unreproved reſt.

Ver. 2.

Then bring thee to my mothers houſe,
Who would me diſcipline,
There thou, with my Pomegranate juice
Should drink of ſpiced wine.

Ver. 3.

As a ſoft pillow to my head,
He ſhould his left hand place,
And with his right hand gently ſpread,
He ſhould me faſt imbrace.

Ver. 4.

You daughters of *Jeruſalem*,
Now my Belov'd's at reſt,

Stir

Stir not, beſure, nor waken him
Till he himſelf thinks beſt.

Ver. 5.

Who's this whoſe feet the hills aſcend?
Who from the Wilderneſs,
Com's leaning on her darling friend?
(A pleaſing ſight is this:)
From under the fair Apple tree
I rais'd thee up, even there
Thy Mother, who conceived thee,
Did thee conceive and bear.

Ver. 6.

O let me as a ſeal be ſet,
And on thine heart impreſt;
And as a ſeal, and annulet,
Upon thine arm be plac't.
For love's as ſtrong as death, the grave
Then jel'ſie not more cruel,
Whoſe flames are fierce, and alwaies (have
A freſh ſupply of fuel.

Ver. 7.

Not many waters, nor great floods
Can quench, or drown the ſame;
Nor will a man for all one's goods
His part in love diſclaim.

Ver. 8.

Ver. 8.

We have a little Sister, one
Whose breasts do not appear;
What's for our Sister to be done,
In th' day they spake for her?

Ver. 9.

Is she a Wall, on her will we
A Silver palace build:
Or if a door, wee'l cause she be
About with Cedar ceild.

Ver. 10.

I am a firm foundation wall,
My breasts like Towers seem,
Then in his eyes I (more then all,)
Found favour and esteem.

Ver. 11.

A Vineyard did King *Solomon*
In *Ba-al-ha-mon* plant;
And let it out, when he had done,
At such a yearly rent:
They, who the keeping of it had,
Each person for his share,
A thousand silver shekels pay'd,
For fruits and profit there.

Ver. 12.

That Vineyard, that which I poſſeſs,
And which is mine by right,
With diligence I daily dreſs,
And keep ſtill in my ſight:
O *Solomon!* we thus compute,
A thouſand is thy due,
And unto them that keep the fruit,
An hundred doth accrue.

Ver. 13.

Thou that doſt in the Gardens live,
Unto thy voice, their ear
Do the companions freely give,
Yet cauſe thou me to hear:

Ver. 14.

Haſte my Beloved unto me,
A Roe or Youthful Hart,
Upon the ſpicie Mountains be,
And ſet delayes apart.

Ver. 12.

The Vineyard that which I possess,
And which is mine by right,
With diligence I duly dress,
And keep still in my sight:
O Solomon, I give thee counsel,
A thousand is thy due,
And unto them that keep the fruit,
An hundred shall accrue.

Ver. 13.

Thou that dost in the Gardens live,
Unto thy voice, their
Do the companions give,
Let mine ear to hear:

Ver. 14.

Make my Beloved unto me,
A Roe, or Youthful Hart,
[illegible]
And let [illegible]

The Song of *Moſes.*

Exodus 15.

Verſe 1.

I'Le ſing unto the Lord,
Of his great Victory;
His honour I'le record,
Who tryumphs glorioufly;
For thrown hath he,
Both horſe, and man *Egyptian*
Into the Sea.

Ver. 2.

The Lord's my ſtrength and praiſe,
He's my ſalvation,
My God, for him I'le raiſe
An habitation:
My Fathers God

I'le him exalt, toth' ſtarrie vault,
And all abroad.

Ver. 3.

The Lord's a man of warre,
Jehovah is his name,
What men for proweſs are,
He is much more the ſame.

Ver. 4.

The Lord did caſt,
Into the Sea, *Phar'ohs* array,
Chariots and Hoſt.
His choſen Captains too
Were in the Red-ſea drown'd
Thoſe waters did o'rethrow,
His Leaders moſt renown'd.

Ver. 5.

The depths ſwell'd o're
Thoſe loftie ones, they ſunk as ſtones
Below the ſhore.

Ver. 6.

Thine own right hand, O Lord,
Hath got a glorious name,
Thy power's upon record,
To thy eternal fame,
Even thy right hand

In peices daſht, O Lord, and quaſht
The *Egyptian* band.

Ver. 7.

Thou in the greateſt might,
Of thy tranſcendencies,
Haſt overthrown them quite,
That did againſt thee riſe,
Thy wrath ſevere
Thou didſt diſplay, as ſtubble they
Conſumed were.

Ver. 8.

Thy noſtrils, with their blaſt
The fluctuous waves did ſneap,
The floods as't were agaſt
Stood upright as an heap,
The depths even they
Congeal'd did part within the heart,
Of all the Sea.

Ver. 9.

The Adverſary cry'd,
I'le run, purſue, o're-take,
I'le ſpoil, and then divide,
My luſt I'le ſatiiate
(They fly in vain,)

I'le draw my ſword, my hand incurr'd
Shall be their bane.

Ver. 10.

Thou madſt thy wind to blow,
The Sea did cover them;
They ſank as Lead, full low,
Within the mighty ſtream.

Ver. 11.

What God can be,
Of all that are, that may compare,
O Lord with thee!
Who ere like thee appear'd
Glorious in holineſs,
In praiſes to be fear'd,
In wonderous works no leſs!

Ver. 12.

Thou Lord did'ſt ſtretch,
Thy right hand forth, the greedy earth
Did them diſpatch.

Ver. 13.

Thou in thy mercy led
Thine own redeemed out,
They were diſtinguiſhed
From all the adverſe rout;
Thy ſtrength did guide

Them

Them to the place of holineſs,
Where thou doſt bide.

Ver. 14.

Unto the Peoples ear
The fame hereof ſhall ſpread,
Who ſhall no ſooner hear,
But be as ſoon afraid:
Sorrow ſhall ceaſe
Upon the men of *Paleſtine*,
(Till then at eaſe.)

Ver. 15.

The Dukes of *Edom* then
Shall be amazed all,
And *Moabs* mighty men
Shall each a trembling fall;
The dwellers they
Of *Canaan*, do what they can
Shall melt away.

Ver. 16.

Surprized with fear and dread,
The greatneſs of thine arme,
Shall ſtrike their hearts ſtone-dead,
And all their coaſts alarme,
Till they paſs o're,

Whom

Whom thou haſt held, and purchaſed
From bondage ſore.

Ver. 17.

Thou'ſt bring, and make them reſt,
Lord, in the Mount and place,
Which thou inheriteſt,
The dwelling of thy grace,
The Sanctuary,
Which thou haſt made, and ſtabliſhed
O Lord moſt high.

Ver. 18.

The Lord alone as King,
Shall reign for evermore.

Ver. 19.

For *Pharoh's* Horſe went in
As *Iſrael* did before,
Into the Sea,
Whoſe Chariots then, with his Horſe-men
March't on their way,
The Lord did bring again
The over-flowing waves,
Upon the *Egyptian* train,
The depths became their graves:
But *Iſrael* paſt
Through the Ocean, upon dry Land,
From firſt to laſt.

The

The Song of *Moſes*.

Deut. 32.

Verſe 1.

GIve, O ye Heavens, ear to me,
And I ſhall ſilence break;
And thou, O Earth, attend and hear
The words my mouth ſhall ſpeak.

Ver. 2.

My doctrine as the rain ſhall drop,
My ſpeech as dew ſhall paſs,
As ſmall rain on the tender herb,
And ſhowers upon the graſs.

Ver. 3.

Becauſe I'le publiſh, and ſet forth
The Lords moſt holy Name,

Aſcribe

Aſcribe ye greatneſs to our God,
His glorious praiſe proclaim.

Ver. 4.

He is the Rock, perfect his work,
His ways all judgement be,
A God of truth, in Him no guile,
Moſt juſt, and right is He.

Ver. 5.

They are corrupters of themſelves,
Nor as his Childrens ſpot,
Is theirs, they are preverſe and crook't,
And all they have begot.

Ver. 6.

O fooliſh People, and unwiſe,
Is this the courſe you take?
And do ye thus requite the Lord,
For all his kindneſs ſake?
Has He not as a Father been,
Who thee redeem'd and bought?
Hath He not made and ſtabliſht thee,
And thy deliverance wrought?

Ver. 7.

Remember now the days of old,
Conſider thou the years,

Of

Of many generations paſt:
Compare thy times with theirs;
Ask thou the Father, and he'l ſhew,
What in his days befel;
Thine Elders alſo of their time,
And they to thee will tell.

Ver. 8.

When to the Nations, the Moſt High,
Their heritage did divide,
When he did ſeparate *Adams* ſons,
And ſhew them where to bide:
He ſet the People buts and bounds,
And them diſpos'd of then,
According to the numbers made,
Of *Iſraels* Children.

Ver. 9.

For He doth for his Portion take
His People and their race,
The lot of his inheritance,
He doth in *Jacob* place.

Ver. 10.

He found him in a deſert Land,
And howling Wilderneſs:
Lead, taught, and kept him as his eye,
And what there tendreſt is.

Ver. 11.

Ver. 11.

Like as an Eagle ſtirs her neſt,
And flutters o're her young,
Spreads out her wings, and them thereon
Takes and preſerves from wrong.

Ver. 12.

So him the Lord ſuſtain'd and led,
The Lord himſelf alone,
And there was no ſtrange God with him,
None ſuch to *Iſrael* known.

Ver. 13.

On the high places of the Earth,
He cauſed him to ride,
That he might of the fields encreaſe,
Eat and be ſatisfied:
Of Honey from the rock it ſelf,
He made him ſuck his fill,
And Oyl, which from the flinty Rock
In plenty did diſtil.

Ver. 14.

Butter of Kine, and milk of Sheep,
Were then whereon he fed,
Beſides the fat of Lambs, and Rams,
The beſt that *Baſhan* bred,
With Goats, and with the fineſt fat,

And

And Kidneys of the Wheat;
And thou did'ſt drink the Grapes freſh (blood,
Pure clean without deceit.

Ver. 15.

But *Jeſurun* waxed fat and kick'd,
How very fat thou'rt grown!
Thou'rt grown thick, fat and cover'd ore
With fat, puſt up and blown:
Then his great Maker he forſook,
And greatly diſeſteem'd,
The Rock, which his Salvation wrought,
The God that him redeem'd.

Ver. 16.

With ſtrange Gods they provoked him,
And execrable Rites,
Than which his jealouſie, and wrath,
There's nothing more excites.

Ver. 17.

They to plain Devils, not to God,
Profanely ſacrific'd;
To Gods they never knew before,
Which they themſelves devis'd:
To new God's, that came newly up,
That were no God's before,

Such

Such as your Fathers feared not,
Nor offered to adore.

Ver. 18.

But of the Rock, that thee begat,
Thou art unmindful grown;
Forgetting God who formed thee,
As if he'd ne'r been known.

Ver. 19.

This seen, the Lord abhorred them,
His jealousie did smoak,
Because his Sons and Daughters too,
Did him no less provoke.

Ver. 20.

I'le hide my face, said he, from them,
And I their end will see;
For they're a very froward race,
Children that faithless be.

Ver. 21.

Since they, with that which is not God
Mov'd me to jealousie,
And unto anger me provok't,
With every vanity:
Them with a people next to none,
To jealousie I'le move;

And

And will ſome fooliſh Nation raiſe
Who ſhall their patience prove.

Ver. 22.

For in mine anger, flames of fire,
Which are unquenchable,
Are kindled, and ſhall fiercely burn
Unto the loweſt Hell:
Which ſhall conſume and waſt the earth,
With her increaſed ſtore;
And fire the foundations down,
On which the Mountains ſhore.

Ver. 23.

On them will I great miſchiefs heap,
And all mine Arrows ſpend.

Ver. 24.

Devouring Famine, which ſhall burn,
And burning heat I'le ſend,
On them ſhall ſore deſtruction come,
The teeth of ſavage beaſts
Shall waſte them, Serpents of the duſt,
Whoſe poyſon ſoon infeſts.

Ver. 25.

The Sword without, Terrors within,
Shall ſtroy, none ſhall be ſpar'd;

Young

Young men, nor Virgins, Sucking Babes,
Nor him that is gray-hair'd.

Ver. 26.

I ſaid, I'de ſcatter them abroad,
And into corners chaſe,
And cauſe, that their remembrance here
With men ſhould have no place.

Ver. 27.

Were it not that I fear'd the wrath
Of the inſulting Foe;
Leſt their proud Adverſaries then,
Themſelves ſhould ſtrongly ſhow.
And leſt triumphing, they ſhould ſay,
Our hand is raiſed high;
It's not the Lord hath done all this.
But our own gallantry.

Ver. 28.

For they're a Nation moſt unwiſe,
Of Counſel wholly voyd,
Nor do they underſtand at all
How they themſelves ſhould guide.

Ver. 29.

O that at length they would be wiſe,
That they this underſtood;

And that they would their latter end
Conſider for their good.

Ver. 30.

How ſhould one man a thouſand chaſe,
And two ten thouſand foyle,
Except the Lord their rock had ſold,
And ſhut them up for ſpoyl.

Ver. 31.

For their Rock is not as our Rock,
Our Enemies can tell;
If they themſelves were left to judg,
Or make the parallel.

Ver. 32.

For their Vine is of *Sodoms* Vine,
And of *Gomorrah*'s Feild:
Their Grapes are very Grapes of gall,
And bitter cluſters yeild.

Ver. 33.

As ſtrong and deadly is their Wine,
As Dragons Poyſon is;
Nor can the Venom of the Aſp
More cruel be than this.

Ver. 34.

Is not this thing amongſt the reſt

And up amongst my treasures seal'd,
Till there occasion be.

Ver. 35.

Veng'ance, and Recompence belong
To me, and none beside;
In due and most convenient time
Their wandring feet shall slide.
For loe the day draws on a pace,
Which their destruction brings;
The troubles that shall come on them
Approach with open wings.

Ver. 36.

For God shall judg his peoples cause,
(A righteous God is he)
And shall repent himself for them,
That his own Servants be.
Especially when he perceives
That all their power is gone;
And that ther's none shut up, or left,
But they themselves alone.

Ver. 37.

And he shall say, where are their Gods,
What is become of those?
Their Rock, in whom they did their trust
And confidence repose?

Ver. 38.

Ver. 38.

Which of your Sacrifices eat,
The fat and pleaſant things,
And drank the wine they did preſent
In their drink offerings?
Let them ariſe with all their help,
And help you all they can;
And in your great extremities,
Be your protection.

Ver. 39.

See now that I, even I am he,
With me there is no God;
I kill, and I do make alive
In all the earth abroad:
I wound, and I make whole again,
And none can me withſtand;
Nor is there any that can ſave,
Or take out of my hand.

Ver. 40.

For to the Heavens (where I dwell),
I lift mine hand on high,
And do moſt ſolemnly profeſs,
I live eternally.

Ver. 41.

If I my bright and glittering ſword,
Shall once begin to whet;
On judgment, if my hand take hold,
And there-upon be ſet:
I'le render Veng'ance on them all,
That are mine Enemies,
And them reward to their deſert,
That hate, and me deſpiſe.

Ver. 42.

I'le make mine Arrows drunk with blood,
My Sword ſhall fleſh devour,
Becauſe of blood, and Captives made,
From the firſt day and hour.

Ver. 43.

Ye wiſer Nations, then rejoyce,
And with his people ſing;
For hee'l revenge his peoples blood,
And wrongful ſuffering.
His adverſaries hee'l requite,
And veng'ance on them ſend;
But to his land, and people there,
His mercy will extend.

The Song of Deborah.

Judges 5.

Ver. 2.

PRaise ye the Lord (let it be said)
Who veng'ance to our foes repaid,
When you his people not affraid
Of life, so brave a tender made.

Ver. 3.

Ye Princes, ye your ear afford,
And ye who bear the Regal sword;
Whil'st I in sacred hymns record
The praise of *Israels* God, the Lord,

Ver. 4.

When he from *Seir* his Army led,
Through *Edoms* fields his Ensigns spred
Th'Earth shook, the Heavens dropt for (dread,
The Clouds did tears in plenty shed.

Ver. 5.

The Mountains which before did swell,
Before thy face a melting fell,
Nor *Sina* could his force repel,
Who is the God of *Israel*.

Ver. 6.

In *Shamgars* time, and *Jael's* days,
(*Shamgar* I mean of *Anaths* race)
None durst frequent the common ways,
Fear did the Traveller amaze.
The high-ways then unsafe, men crept
Through Woods, or into by-ways stept,
Or went by night when others slept,
(Their Foes them in such thraldom kept.)

Ver. 7.

The Land uncultivated lay,
In *Isr'el* men became a prey,
Till I arose, I *Deborah*,
Till I their Matron bore the sway.

Ver. 8.

Ver. 8.

When to themselves new Gods they (chose,
Then were their walls besieg'd with foes
Though *Isr'el* forty thousand rose,
Was sheild or spear among all those?

Ver. 9.

Ye Rulers, O, how well I take,
(When your poor Country lay at stake)
Your zeal and valour for their sake
Of Gods renown, due mention make.

Ver. 10.

Spake ye, that on white Asses ride,
Now judging those that you desi'd;
And they that have the high-ways tride,
Now walking safe on every side.

Ver. 11.

Ye to your Fountains now restor'd,
Where you the Archers noyse deplor'd;
There with united joyes record
The righteous judgments of the Lord.
His righteous Acts do you profess,
Towards you his *Israel*, that possess
Your Cities, and your Villages,
Go down unto your gates in peace.

Ver. 12.

'Wake *Deborah*, wake, relate what's (done,
Sing thou of our Salvation:
'Rise *Barack*, thou *Abinoam's* Son,
Isr'els renowned Champion.

Ver. 13.

Lead Captive thy Captivity;
Him that remain'd he set on high,
To rule o're the Nobility;
The Lord gave me the Victory.

Ver. 14.

From *Ephraim* thou a party gain'd,
Who their old principles retain'd;
Nor they from *Benjamin* refrain'd,
Who marched under thy command.
From *Machir* came down leading-men,
Such as had old Commanders been;
Zebulons ready-writers then,
Took up the Sword, and left the Pen.
No fears did *Issachar* dismay,
His princes were with *Deborah*,
Marching where *Barack* led the way,
Whose service in the Valley lay.

But

Ver. 16.

But *Ruben* did our thoughts amuſe,
Becauſe divided, and did chuſe
To hear the bleating of his Ewes,
And did the holy Wars refuſe.

Ver. 17.

Gilead of thundring Drums afraid,
Or ſloathful, beyond *Jordan* ſtay'd:
Dan more intent upon his trade,
Gat to his ſhips, deny'd his aid:
So *Aſher* in his clifts reſides,
And fortifies againſt the tides;
His eyes from publique danger hide,
Againſt his own alone provides.

Ver. 18.

Yet *Zebulun* and *Naphtali*,
Were men of ſpirits far more high,
(Not daunted with the Enemy,)
Nor ſhun'd the great jeopardy.

Ver. 19.

The Kings, even *Canaan* Kings came out
Their Armies up to *Tanaach* brought,
And by *Megidda*'s waters fought,
Though for no gain but *Iſraels* rout.

Ver. 20.

Ver. 20.

Then the Celestial Warriours,
Fought against *Sisera*, the Starrs
(Though in their courses free from jarrs)
Mov'd in Battalia, in those warrs.

Ver. 21.

Kishon that River so renown'd,
Swept them away not to be found:
Thou O my Soul, with conquest crown'd
Hast trod down Strength unto the (ground.

Ver. 22.

Their Horses, such then prancing were
Either for fury, or for fear,
Their mightiest then their hoofs did tear,
Quite broken in their fierce carreer.

Ver. 23.

Curse *Meroz*, curse, an Angel cried,
That cursed crue that help denyed,
Refusing with the Lord to side,
Against the mighty sons of pride.

Ver. 24.

But *Jael* (from those curses free)
Heber the *Kenites* wife; O shee,
Then Women of what ere degree,
Shall in the Tents more blessed be.

Ver. 25.

Ver. 25.

He ask't but water from the Spring,
She gave him milk (a better thing,)
And Butter as unto a King,
She in a Lordly dish did bring.

Ver. 26.

But shee with courage fortifyed
Her hands to other work applyed,
Her self a sharp nail did provide,
The right the Workmans hammer
So, through the Temples, *Sisera* (guide:
She having peirced, as he lay,
Smote off his head without dismay;
(Thus God to *Israel* gave the day.)

Ver. 27.

Down at her feet upon the floor
He bow'd, till he could bow no low'r;
Fell where he bow'd, bath'd in his gore;
Bow'd down, fell dead, and rose no (more.

Ver. 28.

His Mother at the window stay'd,
And thrusting out her shoulders, said,
His Charet-wheels why thus delay'd,
That heretofore such haste have made!

Ver. 29.

Ver. 29.

But her wise Ladies standing by,
Yea, she her self did make reply,

Ver. 30.

Is't not because the *Hebrews* fly,
And he pursues victoriously?
Is not their stay their greatest gain,
That they returning on the slain,
A greater booty may obtain,
And every man a Girl or twain?
Whilst to great *Sisera* ther's brought
By his brave Captains with a shout,
The choice of all the prey, no doubt;
A prey with divers colours wrought:
Some peice of needle-work, suppose,
Whose curious work on both sides
Meet only for the necks of those, (shows
That trample on their spoiled foes.

Ver. 31.

O Lord, so let thine Enemies,
All that against thy people rise,
And mischief in their hearts devise,
Perish in every enterprize:

But

But they that love thee, O that they
Like to the Sun in luſtre, may,
When in his ſtrength he takes his way,
Appear more glorious, day by day.

FINIS.